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A History of the Plum Street Church of Christ, Detroit, Mich.

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A HISTORY

OF THE

Plum Street Church of Christ

DETROIT, MICH.



BY

G. G. TAYLOR

1906

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PLUM STREET.

HISTORY OF THE PLUM STREET CHURCH.

CHAPTER I.

CONTAINING AN ACCOUNT OF THE ORIGIN OF PLUM STREET CHURCH OF CHRIST, AND ITS GROWTH UNTIL THE INTRODUCTION OF THE "NEW INTEREST" VIEWS.

A. D. 1840 — A. D. 1857.

In the year 1840 Thomas Hawley and family moved to the city of Detroit, Mich., and located on the north side of Congress Street, between Randolph and Brush Streets.

In the Fall season of 1841, he and his wife, his son Joseph and wife, and his two daughters, Rebecca and Sarah, six in all, began meetings for worship according to apostolic teaching and usage in the parlor of the elder Hawley's residence. These were the first representatives of primitive Christianity, and these the first examples of primitive church worship in the city of Detroit. This was the beginning of what is now known as the Plum Street Church of Christ.

As a suitable introduction to a history of this famous church we will give a brief biographical sketch of those associated with its origin.

Thomas Hawley was born at Cause Castle, near Shrewsbury, England, about the year 1780. His family for generations past had lived at Cause Castle — his father, John Hawley, and grandfather, Thomas Hawley, both having been born at this place. The family, from as far back as information has been transmitted, were members of the Scotch Baptist Church.

Thomas Hawley came to the United States in 1815, and settled in Cambridge, a suburb of the city of Boston, Mass. Soon afterward he went to Germantown, near Philadelphia, Pa. From this place he moved to Wheeling,

Va., and from thence, about the year 1835, he came to the city of Cleveland, O. Prior to his arrival in Cleveland the preachers of the Western Reserve had been making visits to that city, and through the influence of the Sheriff of the county, who was also an earnest disciple, they obtained the use of the Court House, then located on the Southwest corner of the Public Square, for their meetings. It was in this Court House that Alexander Campbell preached on his first visit to Cleveland in 1835, which was the first year of Mr. Hawley's residence in that city. It was perhaps on the occasion of this visit of Mr. Campbell—if not, it was very soon afterward—that Mr. Hawley and all his family that were with him, except Richard, became disciples. In the following year (1836), at the instance of Mr. Hawley principally, Mr. Campbell made a second visit to Cleveland to meet the celebrated infidel, Dr. Underhill, in a four-days' debate. This discussion was conducted in the meeting house of the First Presbyterian Church of which Dr. Aikin was the minister. Many years afterward Dr. Aikin declared that "Alexander Campbell by that debate saved the city of Cleveland from infidelity."

After five years' residence in Cleveland, Mr. Hawley and family, as before stated moved to Detroit and set up the primitive worship of the New Testament Church. He continued in fellowship with the church work in Detroit until the death of his wife in 1853, and then, in the succeeding year, returned to England. He died at Oswestry, England, in 1859, in the eightieth year of his age.

Mrs. Rebecca Hawley, wife of Thomas Hawley, was a native of Maestricht, Holland. Her maiden name was Rebecca de Riemer. Originally the family came from France. They were Episcopalians, and being protestants were driven by religious persecutions out of their native country. Soon after her marriage to Mr. Hawley she joined the Baptist Church to which her husband belonged. Afterward, while in Cleveland she, with other members of the family became identified with the disciples.

Joseph Hawley, son of Thomas and Rebecca Hawley, was born at the ancestral homestead, Cause Castle, near

Shrewsbury, England, in the year 1813. He with his wife, Orrilla (formerly Orrilla Barr), became members of the church in Cleveland in 1836 while residing in that city. They moved to Detroit in 1840, and were of the original six members who began the worship in his father's residence in 1841. He was active in church affairs in Detroit for about sixteen years. In 1857, not long after his father had returned to England, he also left Detroit and went to Akron, O., from which place, later on, he went to Muir, Mich., where he died.

The other two of the original six members taking part in these initial meetings were the two daughters of Thomas and Rebecca Hawley, viz., Mrs. Rebecca Duncan, wife of Archibald Duncan, who soon afterward also became a member, and Sarah, who a short time afterward was married to Thomas C. Scott of Toronto, Canada, to which city she removed after marriage.

We will introduce here also Richard Hawley, another son of Thomas and Rebecca Hawley, who, though not one of the original number, nevertheless, came soon afterward, and in time became one of the most conspicuous factors in the early history of the church.

Richard Hawley, like his ancestors and his brother Joseph, was born at Cause Castle near Shrewsbury, England, in 1815, which was the year in which his father emigrated to America with his family. He was baptized by Elder Aylet Raines in Dayton, O., in 1836. He was married in 1839 to Evangelia Gardner of Detroit, who, together with her mother, had been baptized by Elder J. J. Moss a few months previous to her marriage—her father also was baptized about the same time in the State of Vermont. In the spring of 1840, Richard Hawley with his young wife went to Buffalo, N. Y., where they resided a short time. In the succeeding year (1841) they went to Erie, Pa., and finally settled in Detroit in the year 1843. Mr. Richard Hawley subsequently became one of the most ardent propagators of the "New Interest" movement, in the interests of which he was an acknowledged leader for some years. He died July 7, 1884.

In the year 1842 the little band of disciples, which had

been meeting as above described for about one year, was increased by the arrival of William Linn and his family from Scotland. Of this family there were at this time also six members belonging to the church, viz., William Linn and his wife, whose maiden name was Jean Ralston, Alexander Linn and his wife Helen (formerly Helen Lambie), Caroline Campbell (formerly Caroline Linn), and her husband, Colin Campbell.

These six persons with the six belonging to the Hawley family — twelve in all — may be called the *Charter members* of the Church of Christ in the city of Detroit. The other children of William Linn, viz., William, Jr., Thomas, Robert and Janet, all became members of the church afterward, and some of them became very efficient in the work of the church. In this last respect particular mention may be given to the last named above, Janet Linn. She was baptized when a child eleven years old by Dr. Robinson of Ohio, afterward was married to Charles A. Lorman, recently deceased, and who was, at the time of his death, an elder in the church. Mrs. Lorman, whose "days are now in the yellow leaf," is still faithful and loyal to the cause of primitive Christianity.

Of the Linn family the second son, Alexander, became the most distinguished. To this truly great man of God more than to any other man living or dead belongs the credit of establishing a church after the apostolic order in the city of Detroit. So far as human conjecture can determine, had it not been for his ability as a public speaker, his unimpeachable Christian character, his unflagging perseverance, and his unfaltering loyalty to Christ, there would not be now, nor would there ever have been in the past, a Plum Street Church of Christ.

Alexander Linn was born on the 26th day of April, 1818, at Pollokshaws, about seven miles south of the city of Glasgow, Scotland. The Linn family belonged to the Scotch Presbyterian Church, which was of the hyper-Calvinistic type; but Alexander Linn, like thousands of other boys — and men too for that matter — with similar mental discrimination and moral sensibilities, did not take kindly to the religion of his fathers. The doctrine of the Decrees,

involving eternal and unconditional election and reprobation with other collateral items of the Calvinistic faith were so out of harmony with his sense of justice and right that he could not be induced to accept them. And when he was led to believe that the Bible taught such unreasonable and repulsive doctrines he was strongly inclined to repudiate it also. Having been brought up under such influences, it is not at all strange that at the age of twenty his mind on the subject of religion was decidedly skeptical.

About this time, in the providence of God, he and his sister Caroline formed the acquaintance of a young woman whose name was Helen Lambie, and who resided in the neighboring town of Paisley. Being attracted by the amiable qualities of this young woman, he, with his sister, made frequent visits to Paisley. Helen Lambie was a member of the Methodist Church, and on the occasion of these visits the brother and sister, in company with Miss Lambie, were accustomed to attend the services of the Methodist Church at this place. At these meetings the obnoxious doctrines of Calvinism were vigorously assailed, and with such success that Alexander Linn became convinced that the Bible not only did not give support to such doctrines, but, on the contrary, was in direct antagonism to them. His mind being thus relieved, he at once abandoned his skeptical inclinations.

Upon further investigation Mr. Linn had become convinced that the Methodist Church at Paisley, as well as the Presbyterian Church at Pollokshaws, was erroneously practicing sprinkling for baptism. Although the Baptist Church at Paisley held to the objectionable doctrines of Calvinism, they did not, however, require a belief of them a necessary condition to church membership; and as there was no other church convenient administering baptism as he understood the Scriptures to teach, he decided to connect himself with the Baptist Church in Paisley. Mr. Linn was twenty-one years old when he became a member of this church.

The other members of the Linn family followed the

example of Alexander, and all who were old enough joined the Baptist Church in Paisley.

In the meantime the friendship between Alexander Linn and Helen Lambie had ripened into the stronger passion of love, and they were accordingly married. Soon after their marriage, his young wife was also baptized and joined the Baptist Church in Paisley with which Mr. Linn and his father's family were connected.

Three years later, when Mr. Linn was twenty-four years old, he and his young wife, with other members of the Linn family, emigrated to America and settled in Detroit, where they soon afterward became associated with the disciples meeting in the Hawley residence on Congress Street. This was the first connection of the Linn family with the Church of the New Testament order with the exception of the Caroline Linn referred to above. Mr. Alexander Linn continued faithful and loyal to the cause of primitive Christianity until his death, which occurred April 9, 1882.

Mrs. Helen Linn, *nee* Helen Lambie, proved to be a most worthy helpmate for her husband, faithfully and cheerfully sharing with him in all his labors and sacrifices for the cause of truth. Mother Linn, as we of later years have always known and called her, was born in the year 1819, lived a long and useful life and died August 10, 1902, at the ripe old age of 83 years, loved, honored and respected by all who knew her.

Caroline Linn, sister to Alexander Linn, of whom mention has already been made, became a member of the Baptist Church in Paisley, but soon afterward became acquainted with a little company of disciples meeting regularly in a small room in the city of Glasgow. She joined herself to this company; and it was her custom to walk the entire distance between Pollokshaws and Glasgow—seven miles—every Lord's day to attend the Lord's-day worship. This resolute young woman, scarcely nineteen years old, continued to make these trips on foot from Pollokshaws to Glasgow until her marriage with Colin

Campbell, which occurred some time after she united with the disciples.

Caroline Linn was the first one of the Linn family who became associated with the reformation, and the only one who became thus associated before they came to America. It was perhaps her connection with the disciples in Glasgow, and that of her husband, Colin Campbell, that led the Linn family to look up the little company of disciples in Detroit with which the entire family cast in their lot upon their settlement in this latter city.

Colin Campbell was born in Glasgow, Scotland, June 22, 1811. The family belonged to the Scotch Presbyterian Church which was the established Church of Scotland, just as the Episcopalian Church was the established Church of England. The elder Campbell, father of Colin, did not believe in established churches, so he abandoned the Presbyterian Church and became identified with the Congregational Church. His wife, however, remained with the Presbyterians; and it was the custom of the family for the children and the mother to attend the Presbyterian Church—the father accompanying them on the way to and fro.

Mrs. Campbell, Colin's mother, was left a widow when Colin was only four years old. There were two other children, daughters of the husband by a former wife. Mrs. Campbell had a brother, Henry Garnock, who was the minister of the Hollywood Parish Church in Edinburgh. It had been planned by the mother and this uncle to have Colin trained for the ministry doubtless under the supervision of his uncle. But the sudden death of this uncle on his way while making a visit to London, England, interrupted in some measure this projected arrangement. The mother, although thus left alone with the burden of three orphan children to provide and care for, did not entirely abandon her purpose in regard to the life work of her only boy. She still planned and prayed and hoped that in some way she might realize her fondest hopes in life.

But as the boy advanced in years he gradually drifted away from his early training. At the age of twenty, he

had given no promise of gratifying the long-cherished desire of the mother's heart. He became skeptically inclined, and it is thought it was only his respect for his mother and his desire to spare her the grief and disappointment which he knew such an event would occasion that saved him from open infidelity.

At length, however, his doubts were removed, and one communion day he was received into the fellowship of the church and took his place by the side of his mother at the communion table. He never forgot the night which followed this action. He and his mother sat up and talked to each other till nearly midnight. She told him how her heart rejoiced over the step he had taken, and how grateful she was that God had answered the prayer she had so often offered in his behalf. And now, at last, when the answer had come, she felt like exclaiming in the words of the aged Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

This was her last prayer, and seemed to have received an immediate answer, for soon after she retired she was stricken with cholera which was then raging in Glasgow, and before morning her spirit had taken its departure.

Colin Campbell was a member of the Church of Christ in Glasgow when Caroline Linn united with it. It was not long after this church relationship was formed that they contracted another by marriage, which joined their lives in domestic fellowship, as they were already united in Christian fellowship. About one year after this they emigrated to America in company with the other members of the Linn family, and all settled in Detroit. While making this long voyage Colin Campbell, his wife and the other emigrants who were members of the church, attended to the ordinance of the Lord's Supper on shipboard every Lord's day.

With this brief sketch of the *dramatis personae principles*, so to speak, we are now ready to enter upon the details of our narrative.

These disciples having become thus providentially thrown together continued meeting in private residences for about one year, during which time they were visited only once by a regular preacher. Mr. A. S. Hayden, a young evangelist from Ohio, having known Mr. Hawley in Cleveland, came to Detroit and preached one Sunday while the meetings were being held in Mr. Hawley's residence. Notwithstanding they were thus isolated, there were during the year quite a few members added to their number. This was brought about principally through the preaching of Alexander Linn who soon developed into a very efficient public speaker.

The numbers now attending their meetings were so large that the private residences of Mr. Hawley and others did not afford them convenient accommodation, so they moved their meetings to a small schoolhouse located on the corner of Randolph and Congress Streets. Here they met for about one and a half years. During a part of this time they were ministered to by a young evangelist named Nye, who was the first regular preacher of the disciples located in Detroit.

For several years the local habitation of these disciples was somewhat migratory. As already stated, from the private residence of Mr. Hawley on Congress Street they went to the schoolhouse on the corner of Randolph and Congress Streets, and from this place they moved into the Fireman's Hall located on the west side of Woodward Avenue between Congress and Larned Streets, thence to the Detroit Institute on the south side of Jefferson Avenue near Antoine; and finally to the Court House then located east of the site now occupied by the Soldiers' and Sailors' Monument on Campus Martius Square. This last move occurred in the spring of 1854.

During the decade prior to their occupancy of the Court House, they were visited by several public proclaimers of the Gospel among whom were Eli Regal and Isaac Errett. About the year 1850 Eli Regal and his wife came to Detroit from Hopedale, O. He was an earnest, consecrated man of God, and his wife supplemented his labors with a most lovely and amiable disposition. Quite a num-

ber of converts were made to the church in Detroit through his ministry. After three years of evangelistic work in connection with Alexander Linn in neighboring towns in the adjacent country and along the St. Clair and Detroit Rivers, he returned to Ohio, but afterward made several visits to Detroit and adjacent localities. The last visit which he made to this section of country was in the year 1872. While engaged in a meeting at Woodward Lake, ten miles north of Ionia, in the month of October of this year, he was stricken down with sickness which proved fatal. During his illness he was tenderly cared for and nursed by his faithful friend and companion in labor, Alexander Linn. His body was brought to Detroit where his funeral was preached on the 12th day of November, 1872.

During these years the congregation had steadily increased in numbers and financial resources, and were beginning to look about for a suitable place where they might establish for themselves a permanent church home. In the spring of 1856 a lot on the southwest corner of Miami Avenue and State Street (now Gratiot Avenue) was purchased for the church, and Richard Hawley (son of Thomas Hawley), Colin Campbell (brother-in-law to Alexander Linn) and James S. Huff were appointed trustees to hold the property, solicit subscriptions, and take the necessary steps for its incorporation—the church taking at the time the name of the Miami Avenue Church of Christ.

In the succeeding year, 1857, the family of Philip C. Gray moved to Detroit. Two years later they were followed by their son-in-law, Walter Sanderson, and his wife, Isabelle (formerly Isabelle Gray). In the same year John S. Gray, son of Philip C. Gray, became a member of the church. In 1864 John S. Gray was married to Anna Hayward, who two years later also united with the church. On account of their intelligence and piety the Gray family soon became active and prominent in church affairs. Some years after their arrival in Detroit, at an election for elders held by the church in January, 1875, Philip C. Gray in conjunction with Alexander Linn was elected to this responsible office, in which relation he served the church until his death, which occurred in 1892. Mr. Sanderson,

son-in-law to Mr. Gray, was elected to the same office in 1880, and served until he died in 1888, and John S. Gray, son of Elder P. C. Gray, was likewise elected to the eldership of the church at a later date.

Philip C. Gray was born at Crammond, six miles from Edinburgh, Scotland, June 21, 1806. In early life he became a member of the Scotch Baptist Church which held Calvinistic views. Mr. Gray could not indorse these views, so in the year 1838, he and four others, one of whom was the late Elder William Thomson, began meetings on the basis of New Testament teaching and practice. They were much assisted in this religious enterprise by the republication of the Millennial Harbinger in Great Britain. In the short space of one year and a half a congregation numbering 150 members was established. They met in South Bridge Hall, and later in Roxbury Chapel, where the church still holds its meetings. On April 6, 1849, a company of sixteen emigrants, including the Gray family, left Edinburgh for America. Nearly all the church members were at the station to bid them God speed. Arriving in this country, they settled first near Waupun in the State of Wisconsin. There was a small congregation of disciples in this village in which Mr. Gray took an active interest during the year he remained in that locality. At the end of one year a move was made to a Government farm some thirty miles west of Waupun. This region of country was but sparsely settled at this early period, but among the settlers were a few disciples, and it was not long before they began to hold meetings in their private residences. In these meetings Mr. Gray took an active part during the seven years he dwelt among them. At the end of this time, in the year 1857, Mr. Gray moved with his family to Detroit.

Because of his active and efficient agency in church affairs we deem it proper here to make special mention also of Mr. Walter Sanderson, son-in-law to Mr. Gray.

Mr. Sanderson was born A. D. 1826, at the little town of Moffet, fifty miles south of Edinburgh, Scotland. He went to the city of Edinburgh when he was nineteen years old. About two years later, i. e. in 1847, he was immersed,

and became a member of the congregation meeting at South Bridge Hall, in the city of Edinburgh. In April, 1849, he came with the Gray family to America, and settled on a farm in Wisconsin. He was married to Isabelle Gray, daughter of P. C. Gray, in 1856. Four years later he moved to Detroit and became identified with the disciples then meeting in the Court House. In the year 1880, as before mentioned, he was appointed one of the elders of the congregation, in which capacity he served the church until his death, May 17, 1888.

These members of the Gray family were men of strong mind and sound judgment, and of sterling Christian integrity. They were of that rare species of the *genus homo* whose "word was as good as their bond"—what they said, stood. Plum Street Church never had members who stood higher in public esteem, and whose intellectual and moral worth were more highly appreciated by the church membership.

For some years prior to this date (1857) a religious storm cloud with ominous portent had been gathering about the religious horizon. The plea for a return to apostolic faith and practice had been well and successfully inaugurated. This was true not only as that plea applied to the law of pardon, but also to the means of spiritual growth and development involving the question of church worship, and the evangelization of the world involving the question of missionary enterprise. Thousands of converts, from the various sects in Christendom had been enlisted, among whom were many learned and talented preachers. Unfortunately for the cause of primitive Christianity so auspiciously begun, quite a number of these came into the ranks with only a partial conception of the full scope of the movement. The bugle call, "Where the Scriptures speak we speak, where the Scriptures are silent we are silent," uttered for the first time by Thomas Campbell at the initial meeting of the Reformation in Western Pennsylvania, was given such a limited application that it covered only a small part of the great scheme of redemption. The all-sufficiency of revealed truth in matters of religious faith and practice was in this way very materially dis-

counted. Aesthetics with its natural, if not necessary, tendencies had so largely, and for such a long time, entered into the very warp and woof of sectarian worship that those coming out from sectarianism could not, or would not—certainly did not—distinguish between sensations which are purely secular, and those which are devotional. As a consequence, pleasurable experiences springing from musical performances were mistaken for and accepted in lieu of feelings of reverence and devotion growing out of real worship. With such conceptions the simple song-worship appointed by inspiration became insipid to the moral taste of many, who, in order to render the exercise more palatable, took occasion to supplement the Lord's ordinance of song-worship by the addition of instrumental music.

Besides this, world-wisdom had been so inseparably interwoven into sectarian methods of church work that many coming out of sectarian churches were not ready to accept the simple organization of the church as a sufficiently organized equipment for every good work, although divinely arranged for this very purpose. Those, therefore, entertaining such views, insisted that the organized Church of God should be supplemented with missionary society annexes and other institutions of like character, to carry on the various departments of church work.

The doors being thus opened for the introduction of these leading items, the way was made clear for the adoption of all sorts of fads and fancies which those least endowed morally and intellectually were most forward in introducing. Hence the churches were soon inundated with swarms of innovations; and New Testament teaching and practice in many churches was almost if not entirely supplanted.

CHAPTER II.

CONTAINING AN ACCOUNT OF THE INTRODUCTION OF THE "NEW INTEREST" VIEWS AND THE RESULTS GROWING OUT OF THEIR ADVOCACY; ALSO THE SECESSION OF THOSE HOLDING THESE VIEWS AND THEIR SUBSEQUENT REUNION WITH THE CHURCH.
A. D. 1857 — A. D. 1867.

Between the years 1856 and 1862 the turbulent wave which was disturbing the peace of the Church everywhere, struck the brotherhood in Detroit. For sixteen years they had harmoniously and prosperously worked and worshiped together. And although they had labored at times under distressing embarrassments, nevertheless, being firmly knit together "in the unity of the Spirit and the bonds of peace," they had overcome all obstacles, and had attained a state of great congregational prosperity.

The Church of Christ at every period of its history has had more to fear from mistakes made by friends within than from assaults made by foes from without. Satan's most ingenious and destructive policy has ever been to foment strife among the people of God, and set them at variance with each other. With one section of the Church warring against another, the devil has little more to do than complacently to fold his hands and witness the work of self-destruction go on.

When, therefore, the cause of restoring primitive Christianity had been so auspiciously inaugurated, it is not strange that Satan should obtrude himself upon the scene; and in view of the power for good with which such an enterprise was invested, it is not strange that he should employ his most potential device to obstruct its progress. Furthermore, when this arch-enemy with the wisdom of an outcast arch-angel should discern the good which such a band of disciples as those now centering in Detroit might

accomplish if left alone, he would naturally feel impelled to employ the most effective agency at his command to generate discord and confusion among them.

Isaac Errett, then in the zenith of his intellectual power, and rapidly climbing into leadership in the "New Interest," as it was called, had been preaching in Michigan since the year 1855. He was bold and aggressive in his advocacy of the views which he entertained. He was an elegant speaker, and the style of his address was captivating. He was a vigorous and graceful writer, and had done more than any other man in molding public sentiment in favor of the "progressive" idea in religion. He had made several visits to Detroit, and quite a number of the members of the church had been influenced to adopt his views. Among this number were Collin Campbell and Richard Hawley, two of the trustees appointed to look after the purchased lot on Miami Avenue. The agitation and friction growing out of the differences now existing among the members of the church on the "New Interest" question paralyzed the projected enterprise of building the meeting house; so the lot purchased for that purpose was left unimproved, and ultimately became the occasion of much bitterness and strife over its legal and equitable ownership.

Several years subsequent to the period we have now reached when the church sought to take possession of the lot, a counter claim to its ownership was set up by Mr. Richard Hawley and Mr. Collin Campbell based on a technicality which the church people claimed was purely the fault of Messrs. Hawley and Campbell themselves in neglecting to carry out instructions given them by the church to see that the church was incorporated, which would have vested the church with the legal ownership of the property.

Several attempts were made to amicably adjust the matter. First, Messrs. Campbell and Hawley offered the church \$1,000 for the lot, provided the church would acknowledge this to be a just and equitable settlement of the matter. This acknowledgment the church people declined to make, but in turn agreed to accept this amount of money and give a receipt in full of all demands. This

proposition was declined by Campbell and Hawley and was followed by an offer on their part to refer the matter to three arbitrators. To this the church people agreed provided the referees should be selected from among brethren living in other parts of the country. This was declined by Messrs. Campbell and Hawley, and the matter was dropped. Once after this, in the year 1868, when the church was making arrangements to build on the lot now occupied by them on the corner of Fourth and Plum Streets Mr. Richard Hawley, on his own behalf and that of Mrs. T. C. Scott, offered for the property \$600, to be receipted for as an adjustment of the matter based, as he claimed, on a *pro rata* interest held by the church people in the ownership of the property. This proposition was declined, and the matter was finally dismissed. The lot was sold some time afterward and the proceeds, it is supposed, were expended in purchasing the meeting house on Washington Avenue where the "progressive" party held their meetings for some years. The Plum Street Church people never received any part of the proceeds of the sale of this lot.

Looking at this business fustllading from a distance of forty years after date, it appears a little strange that a settlement could not have been effected when there were such slender financial obstacles to prevent it at several stages of the negotiations that passed. Doubtless there were points of honor involved which were clearly manifest then to those interested which are not so distinctly apparent now to those in no way personally concerned. It is probable that the excitement incident to the discussion of "New Interest" questions had some bearing also on the case. Be this as it may, discussions on these last questions grew warm. The desire to have instrumental music in the worship, to adopt missionary societies, to fraternize in church work and church worship with unbaptized church people, to introduce the one man pastorate system, and other kindred innovations, became so pronounced that it finally overleaped all restraints and precipitated a division of the church.

In the month of November, 1862, the crisis came, when

Richard Hawley, Colin Campbell, and some fourteen others who sympathized with them, against the expressed wishes of the church, and despite the entreaties and tears of many brethren and sisters, withdrew from the church, and began independent meetings in a church building on the corner of Jefferson Avenue and Beaubien Street.

Thus the baneful and pernicious seed of the "New Interest" principles began to develop into fruitage in Detroit; and, under various names, it has since continued with increasing and unabated violence to work out its legitimate ruin among the churches everywhere.

The scene which transpired in the Court House in Detroit on that lamentable day in November, 1862, has been repeated a thousand times since in other places.

This factious movement was consummated under the direction and with the full concurrence of Isaac Errett, who became "the pastor" of the "New Interest" for the two succeeding years. Mr. Errett was in a measure responsible for introducing and inculcating these "New Interest" views—"new" indeed to all who derive their views from the New Testament Scriptures alone. But his responsibility was fearfully augmented by the encouragement which he gave to the division which followed. While the church labored under serious embarrassment with these differences of religious views prevailing among its members, yet a division of the church was not a necessity growing out of such a condition of things unfavorable as they really were. This will be shown more clearly in a subsequent chapter of this history.

If it were permissible in one who undertakes to write history to omit such things as are unpleasant, then we would gladly pass in silence the next four years (1862-1866) in the church life of Plum Street congregation—or, more accurately speaking—the first and last of these four years. But since the purposes of history are served equally as well by recording the mistakes which men make coupled with their consequent results, as by a record of the wiser and better directed events in human conduct, we shall, therefore, try to make a faithful record of both, that the reader may profit by the warnings furnished in

the one, as well as by the encouragement inspired by the other.

We wish to say here once for all that while we shall in the interests of truth take occasion to point out mistakes which we think were made by parties in connection with the transactions of this church, yet we do not wish to be understood as questioning the motives of any who have been involved.

While we shall doubtless find by reason of the weakness of the flesh, as well as on account of intellectual frailties, some things said and done which will be difficult to reconcile with the highest type of Christian decorum, nevertheless, we should recognize that even the best and wisest of men sometimes make mistakes. The great Apostle Paul once "thought he ought to do many things contrary to the name of Christ, even persecuting Christians unto death, binding and delivering into prison both men and women."

While we have no desire to needlessly parade before the public the faults and foibles of our common humanity, still we do most sincerely desire that the erroneous views which even good and honest men have sometimes adopted, and which have wrought such havoc to human happiness, should be thoroughly exposed.

The Plum Street people, sincerely deploring the scandal of a division in their ranks, made repeated efforts to heal the breach, but all such efforts were abortive. Mr. Errett, who was now in charge of the faction, discouraged and opposed all efforts of this kind. The most formidable obstacle in the way of restoring the unity which had in this way been interrupted was the adoption on the part of the disaffected members of a certain document prepared by Mr. Errett, and styled a "Synopsis of Faith and Practice," supplemented by a code of "By-Laws." (See Appendix, No. 1.)

Whenever a union was suggested, it was insisted that this "Synopsis and By-Laws" should be made the basis of the union.

This remarkable document and its adoption by the "New Interest" party in Detroit created no small stir

throughout the brotherhood at large. A repudiation of all human-made creeds and formulated rules of faith and practice made by men, was one of the cardinal principles of the reformation; and it was a surprise to the general brotherhood when a community of disciples, led by such a prominent minister as Isaac Errett, actually adopted what was by very many believed to be a full-fledged human creed. The disciples in Detroit especially were amazed when this document, containing as they believed every element of a creed, was submitted to them as a basis of Christian union when it had always been contended by the disciples that such documents were essentially divisive. Several editors of this period, such as Benjamin Franklin of the American Christian Review, and Moses E. Lard of Lard's Quarterly, took occasion to severely criticise both the document and the use made of it in Detroit. It is a notable fact that this first attempt at creed making was never repeated among the disciples except once afterwards by these same people, to which reference will be made later on.

In the year succeeding this secession, in the spring of 1863, the church purchased and moved into the building known at the time as the "Tabernacle Baptist Meeting House," located on the north side of Howard Street between Second and Third Streets, and in the month of May following were incorporated as the "Howard Street Church of Christ." At a meeting held May 29, 1863, the following brethren were chosen Trustees, viz.: C. A. Lorman, W. W. Stewart, P. C. Gray, M. Marr and Alexander Linn. The church people now comfortably domiciled in their own meeting house on Howard Street, and being entirely at peace among themselves, enjoyed a season of great spiritual refreshment, and of church prosperity. During the two succeeding years the saints were greatly edified, and many sinners were converted.

After the secession in the Court House in 1862, the Campbell-Hawley faction began religious services in a church building on the corner of Jefferson Avenue and Beaubien Street with Pastor Isaac Errett at the helm. They adopted their pastor's "Synopsis" and "By-Laws,"

installed instrumental music in their program of exercises, inaugurated "missionary" and other kinds of societies, freely affiliated with the "other denominations" in church work and church worship—in fact, they modeled themselves into a popular, fashionable, up-to-date Christian church.

Pastor Errett looked after their interests, and directed their destinies for the space of two years, when, in the year 1865, he left them in the charge of W. T. Moore and went to Cleveland, O., to begin the publication of a religious journal called the Christian Standard, a weekly devoted to the interest of the "New Interest" movement. This periodical under Mr. Errett's editorial management became the leading exponent or "progressive" thought. Indeed this paper while Mr. Errett lived was the manufacturing establishment and wholesale store-house from which all that class of religious teachers derived their stock in trade.

As stated above, Mr. Moore took charge in 1865. After laboring for some months with results distressingly unsatisfactory, he addressed himself to the task of repairing the injury wrought by his predecessor.

In the meantime the church had abandoned all hope of a reunion with their estranged brethren, and had ceased making overtures looking in that direction; still recognizing the importance placed on Christian unity by the Lord and his apostles they were willing and even anxious to consider favorably any well-meant effort to bring about such a desirable end. Mr. Moore's labors were seemingly successful, and on Monday evening, October 2, 1865, a committee composed of representatives from the two bodies met in the Howard Street meeting house, and after some deliberation unanimously adopted the following resolutions:

Resolved, That as we belong to the Lord Jesus and to one another for Jesus' sake, we recommend that the two congregations form one body on the broad basis of the Word of God, and in all matters of judgment that we acquiesce in the expressed will of the majority of the congregation.

Resolved, That in the event of the two congregations agreeing to the foregoing recommendation, we further recommend that upon the two bodies merging into one, the different officers of both bodies resign, and that temporary

officers be appointed until the congregation is prepared for the selection and ordination of permanent officers.

And we further recommend that Bro. Moore be requested to labor as pastor for the united congregation until the first day of January, 1866.

Signed by WALTER SANDERSON, Secretary.

The recommendations in these resolutions were unanimously adopted by both congregations, and the apparently consolidated church came together for worship on the sixteenth day of November, 1865.

While this action had the form of union, still it evidently lacked the one most important and absolutely essential element of the Scriptural *oneness* for which Christ prayed and Paul pleaded: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one even as thou Father art in me, and I in thee, that they also may be one in us;" thus Christ prayed. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and the same judgment;" thus Paul taught. The parties involved in this transaction were in reality no more of "the same mind and the same judgment" after they came together than they were before. Indications of this fact were clearly manifest at the time.

This first meeting was held in the building on the corner of Jefferson Avenue and Beaubien Street, which had been the meeting place of the "New Interest" party since the secession in 1862. Now it was known that the Howard Street people were conscientiously opposed to instrumental music in the worship, nevertheless, without any conference on the subject the organ that had been in use in the worship at that place was used on this occasion; and against the protest of the Howard Street members its use was continued for several months afterward, indeed as long as their worship was conducted at that place.

Now since instrumental music worship is not once mentioned in connection with the worship of the Church of Christ, it could not have been considered admissible on the "broad basis of the Word of God," as stipulated in the

agreement. It must, therefore, have been understood by these brethren that it was a "matter of judgment." Its use, therefore, under such conditions, even as they themselves must have regarded it, was considered by the Howard Street people to have been *in contempt* of the agreement which required that "all matters of judgment should be decided by a majority of the congregation," and the use of the organ in the worship had not been even submitted to the congregation, nor was there any disposition shown on their part to thus submit it.

In view of these facts it was not only clear there was no unification of "mind and judgment" such as inspiration demanded, but the seeming defiance manifested toward the conscientious scruples of their brethren with whom they were professedly seeking a union, and the contempt in which they appeared to hold the terms of their agreement, were well calculated to create in the minds of any who may have been disposed to be mistrustful, a suspicion of a lack of good faith on the part of those now making overtures for union.

On the other hand, the fact that the Howard Street members actually participated in this instrumental music service was equally well calculated to lead those on the other side who might be similarly inclined to suspicions, to question the sincerity of those who claimed to be conscientiously opposed to it. They would naturally conclude that if the consciences of these members would allow them to take the organ for a few months, then their consciences should allow them to worship with it perpetually.

True circumstances made it embarrassing for them to decline, but offsetting this, we know that although the Bible is full of cases where righteous action was attended by embarrassing circumstances, yet righteous men and women never felt at liberty on this account to forsake what they believed to be the right way; and while it is true that these members protested against this worship, yet we know also that the most vigorous protest loses its force in the face of actual participation in the thing protested against. Daniel, John the Baptist, and a hundred others, might have relieved their conscientious embarrassments

in that way, yet, it seems, they did not choose to appropriate that relief for themselves.

Their action in practically engaging in this worship was, to say the least of it, so apparently inconsistent with their profession of conscientious scruples against it, that we feel justified in the above statement, that such participation in the worship was liable to lead the opposition to question the sincerity of such professions.

Another incident which transpired on that day very clearly indicated that this combination lacked the elements necessary to a genuine or lasting unity.

After the communion service in the afternoon, the congregation resolved itself into a business meeting, and about the first thing attempted was to elect permanent officers for the united church. This attempt was made by the Beaubien element in the congregation, and was considered by the other members as a palpable violation of the terms of the agreement which required "temporary officers be appointed until the congregation was prepared for the election and ordination of permanent officers." This movement was met with such determined opposition that it was temporarily abandoned; but in the course of a few weeks another attempt emanating from the same source, was made to elect permanent officers. This effort was also a failure so far as it relates to elders for the reason that no one received for that office a majority of the votes of the congregation, which the terms of the agreement required. In this election, however, two brethren, viz.: Walter Sanderson and George White, received the required votes and were, therefore, elected deacons.

In a very short time afterward a third attempt to carry out this purpose was made and met with the same defeat — no one receiving in his favor the necessary majority vote of the congregation. The persistence with which this matter was urged, and the fact that it came exclusively from one particular class of the membership, was taken as indicative of a disposition on the part of that class to gain ascendancy in the control of church affairs. This persistence to reach an election under the circumstances also

generated a party spirit which ran high, and, as is usual in such cases, very questionable means and methods were resorted to in order to bring about contemplated ends.

In view of the fact that the leaders in these election contests were men of strong will force, and firmly fixed in their religious views, it might have been very reasonably expected, and doubtless was, that they would use their wits and direct their energies in channels looking toward placing the consolidated church in lines conformable with their views. While this might have entered into the activities of their church life without special censure, still any questionable measures taken or unfair means used in seeking to compass even what may have been considered legitimate ends should not be looked upon with any degree of favor. In all such cases the Christian should be governed by the Scripture rule, "Do not evil that good may come."

In this excited state of feeling a fourth experiment was undertaken to elect elders. At this election Mr. Moore, with three young men to assist him, was appointed to count the vote. During the progress of the election, the spirit of rivalry became so pronounced and party spirit assumed such proportions that it was clearly manifest to many, among whom was Mr. Moore, that an election under such conditions would prove not only unsatisfactory, but actually disastrous to the church. With this impression, doubtless, Mr. Moore with the concurrence of the three assistant tellers proceeded arbitrarily to burn the ballots, and declared he would have nothing to do with any further attempts to elect officers for the church, a determination to which he faithfully adhered.

During these attempts at an election an effort was made to change the rule so that an election might be decided by a majority vote of those present at a meeting held for an election instead of by a majority of the congregation, as had been stipulated in the original agreement at the time of the union. The church, however, declined to make the change, Mr. Moore concurring with the church.

These manifest evidences of antagonism and rivalry

which began on the very first day of the apparent consolidation clearly disclosed that there was no real, substantial, scriptural union effected; and this fact became more and more manifest as time elapsed until, as will hereafter be shown, the whole fabric collapsed, and three separate organized factions were evolved.

CHAPTER III.

CONTAINING AN ACCOUNT OF THE FINAL DISSOLUTION.

1867.

Mr. Moore now addressed himself diligently to the alleviation of the asperities which had been engendered by the heated election contests. His efforts to bring about harmony were in a good degree successful, and a brief season of prosperity ensued.

The proclamation of the Gospel from the pulpit resulted in a steady increase in the membership. Additions were made to the church at every meeting. The success in this respect was so phenomenal that it excited the jealousy of sectarian churches in the city, and the denominational pulpits were warning their votaries against the dangers of this way. There was not a Lord's day passed without additions to the church by confessions and baptisms. Indeed this had been true ever since the union took place, but now additions were more numerous; on some days there were two, on other days three, four, and five; and on the last day of Mr. Moore's administration there were nine or ten.

In the meantime Mr. Moore had been elected to a professorship in Kentucky University located at Lexington, Ky., and on this account had concluded to move to that place. At the earnest solicitation of the church in Detroit, however, he had consented to remain with them provided he could obtain release from his engagement with the University. He had also in the meantime been invited to speak at Shelbyville, Ky., on the occasion of the opening of their new meeting-house, so this last engagement would call him away to Kentucky for one Sunday at least. In the event of his release from his engagement with Kentucky University and his consequent return to Detroit, he greatly desired that the interest that had been awakened in the

public mind in Detroit should be preserved, so he requested that some one be engaged by the church to preach for them while he was absent. For this service he recommended Thomas Munnell or David Walk, both of whom residing at that time in Kentucky. Accordingly, two brethren from Detroit visited Kentucky to perfect these arrangements. Mr. Walk, after much persuasion, consented to visit Detroit, but no arrangements were made for Mr. Moore to resume the work in Detroit. Mr. Walk's labors fully met the purposes contemplated—the public interest not only being maintained, but in a considerable degree increased. He preached four times during his visit, twice on Sunday, once on Monday evening, and once on Tuesday evening. There were several additions at these meetings, and many of the brethren were so captivated by his graceful and effective manner of presenting the Gospel that they desired his retention to fill the place vacated by the departure of Mr. Moore.

A committee of seven members of the church was appointed to correspond with preachers with a view of selecting the most suitable man that could be secured to locate in the city and work with the church. Letters were accordingly sent out to several brethren, to each of whom the same form of letter was addressed, requesting them, if disengaged or contemplating a change in their location, to visit Detroit, look over the field, become acquainted, etc., and, if everything should prove mutually satisfactory, arrangements might afterward be made to locate in Detroit, and co-operate with the church in ministerial work—the church agreeing to defray traveling expenses and compensate them for the time covered by the visit.

Among the responses made to this invitation was one from A. I. Hobbs, then of Kokomo, Ind. On Lord's day afternoon, after his first sermon, the committee on preachers was convened by its chairman, when he and one other member of the committee of seven insisted that they recommend Mr. Hobbs to the church for an engagement at once. This appeared to the other members of the committee entirely too hasty and premature. They thought they needed to become better acquainted with Mr. Hobbs as a preacher, and that they should give respectful con-

sideration to the claims of other brethren with whom they had corresponded; besides, it was well known to the committee that there was a considerable number of the brethren and sisters of the congregation that thought Mr. Walk was the right man for the place. It had been ascertained that Mr. Walk would, if it was tendered to him, accept a call from the church provided it should be a unanimous call, but he had given assurance that he would not accept if there was a single dissenting voice.

Five of the committee were in favor of recommending Mr. Walk, and two were in favor of Mr. Hobbs. But these two could not be induced to yield their preference. For some reason there seemed to be an unyielding determination on their part to have Mr. Hobbs for their preacher. They even went so far as to threaten a division of the church, if necessary, to effect this purpose.

The two committee men favoring Mr. Hobbs were strongly in favor of "New Interest" principles, and as it was known that Mr. Hobbs was also a strong advocate of these views, it was supposed this fact, in a large degree, accounted for the unyielding persistence on the part of the two committee men to have Mr. Hobbs employed by the church.

It was afterward ascertained also that Mr. Hobbs had, previous to his visit to Detroit, resigned his position as agent for the Northwestern Christian University, and it was thought that this action indicated he had received some definite assurance that he would certainly be called to the work in Detroit.

Be this as it may, when the unity of the church was threatened, the five Howard Street members of the committee, although this menace appeared to them very unreasonable, yet, rather than a division of the church should be precipitated in this way, decided to yield their judgment to that of the two; and so the committee brought in a report recommending the employment of Mr. Hobbs. This recommendation was adopted by a vote of forty-four members. Notwithstanding the unanimity of the report of the committee, the recommendation was strongly opposed

by some of the members, and the course pursued in the matter resulted in much alienation of feelings among the members.

Developments in this selection of a preacher further disclosed the presence of those hostile forces which previously brought about division, and which only awaited favorable conditions to bring about division again.

Without the pacific principle of brotherly love developed in a very high degree, it is impossible to reduce men with principles so utterly antagonistic to harmonious co-operation.

Having been thus chosen by a comparatively small vote of the church, Mr. Hobbs at once assumed, what he doubtless understood to be an official relation to the church, to which the monocratic title "The Pastor" had been affixed.

Soon afterward the troublesome question of electing permanent officers for the church was sprung again. In projecting the movement this time, the agreement requiring a majority of the congregation to decide an election was entirely ignored. Just why these brethren were led to take this course we are left to conjecture.

They may have possibly felt that the interests of the church demanded that officers should be made, and since repeated failures to meet this demand by the provisions of the original agreement indicated there was no prospect of relief in that way, they may have decided to choose between what they considered two evils, and ignore the original bond rather than allow the interests of the church to suffer by adhering to its requirements.

A very different explanation, however, is given by others. It is supposed that there existed a strong determination to place the united congregation under the control of "New Interest" principles with which the new pastor was in full sympathy. And since the provisions of the original agreement requiring a majority of the entire congregation to elect officers afforded no opportunity to bring about this result, it was, therefore, decided to inaugurate another method so adjusted to existing conditions that the desired purpose might be reached.

This latter conjecture seems the more probable since it received the support of that element exclusively in the

congregation, and harmonized with similar conjectures expressed in regard to the recent election of the preacher.

No matter by what reason they may have been actuated in the premises, we find it difficult to see any way under the existing conditions by which their course can be justified.

The new method of procedure was to have candidates first nominated by a two-thirds vote of a meeting called for nominations; then, after a delay of two weeks, to have them elected by a two-thirds vote of a meeting called for an election. Although the will of the congregation had been twice expressed requiring a majority of the entire membership of the church to decide all questions of this kind, still without making any further effort to clear the way for a different method of procedure, the leaders in this movement called a meeting for nominations for officers in accordance with the new arrangement. At this meeting four persons were nominated for elders, and four others for deacons. Among those nominated for elders were Colin Campbell and Richard Hawley—Campbell nominating Hawley and Hawley in turn nominating Campbell.

When the nominations were publicly announced on the next Lord's day, Mr. Alexander Linn vigorously protested against the whole proceeding, declaring that although he was one of the four nominated for the eldership, still, recognizing the bond of the original agreement which had never been rescinded, but which had been on a subsequent occasion re-enacted, he would not under such circumstances give his consent to an election which arbitrarily set aside this twice repeated expression of the will of the congregation. Besides, if there had been no such agreement, while he stood ready and willing to serve his brethren in any capacity for which he was qualified, yet he could not see his way clear to accept a service to which he might be elected by a less number than a majority of those whom he was expected to serve; whereupon he withdrew his name from the nominations.

Notwithstanding this very strong and pointed remonstrance, the election was pushed through, resulting in the election of Richard Hawley and Colin Campbell as elders, and P. C. Gray, Maurice Marr, C. A. Lorman and Thomas

Hawley as deacons—three of these latter, viz.: Lorman, Gray and Marr, afterwards declining to serve on the ground they had not received a majority vote of the congregation. Messrs. Campbell and Hawley, however, accepted this as a legitimate election, and entered at once upon the duties of the office to which they claimed they had been properly elected; their right to the office, however, was never acknowledged by those who maintained that the church should have kept its unrevoked covenant, solemnly entered into when they agreed to come together as one body.

They decided, however, that rather than provoke or give occasion for additional embarrassments, they would, for the time being, endure these abnormal conditions. They were further influenced to take this course for the reason that by this time there had developed a considerable degree of personal antipathy among the members, and they were apprehensive their opposition might be regarded as personal hostility rather than a contention for principles of right and honor. While for these reasons they thought it best to submit, for the time, still, they were fully resolved that this example should not become an established precedent by which business affairs of the church should be governed. This determination brought about frequent collisions in the management of the business of the church. Whenever the acting officials of the congregation sought to carry out measures contrary to the provisions originally adopted, and which was very generally understood to be still of binding obligation, their efforts were met with prompt opposition. These clashes were usually led by Mr. Linn, and their frequency so exasperated those now managing affairs that they charged him with "unruly" and "disorderly" conduct, and his exclusion from the congregation was seriously considered by the acting officials of the church.

This hostility to Mr. Linn was greatly increased about this time by his opposition to measures which they had taken in the matter of incorporating the church.

Some of the brethren objecting to the general State law, a committee was appointed to draft a bill for a more satisfactory law under which the church might be incorporated, and to memorialize the legislature for its passage.

When this committee, of which Mr. Linn was a member met, it was made known that the legislature would not pass a law at the request of a single congregation, and that in order to secure the desired legislation the bill should be so framed that it embrace the interests of a community of churches, such as the Churches of Christ in the State. On this account Mr. Linn proposed that proceedings be suspended until the co-operation of other churches could be obtained. Messrs. Campbell, Hawley and Hobbs acting as the officials of the church, however, ignored these suggestions, and without even submitting the matter to the home congregation, forwarded the bill as it had been originally drafted to the legislature, where it met with strong opposition. Indeed, some of its features were so offensive that the local newspapers made them subjects of severe criticism. After examining the bill a number of the brethren were satisfied that the opposition it had encountered in the legislature and from other sources was deserved; and so a remonstrance was prepared to which in a very short time the names of more than fifty members were signed (many more could have been obtained had there been time). This remonstrance was forwarded to the legislature, and proceedings in the matter were accordingly suspended until the church had time to amend the bill, and confer with other churches. After it was divested of its objectionable features, and had been sent to other Churches of Christ in the State, and a sufficient time allowed for an expression of their wishes in the matter with suggestions in the way of amendments, etc., it was forwarded to the legislature where it was at once made a law and the church in Detroit was incorporated under its provisions.

These proceedings were taken in opposition to what was considered the too hasty and ill-advised measures projected by Messrs. Campbell, Hawley and Hobbs. Although this remonstrance was afterward fully sustained by a large vote of the church, still these brethren were very much aggrieved over the measures thus taken by the members.

It must be admitted that in the conduct of church business, abstractly considered, there are some apparently plausible reasons for some such methods as were insisted

on by those now claiming authority to manage affairs in the church.

On account of indifference to such matters on the part of church members generally, it is frequently difficult—sometimes impossible—to obtain an expression of the will of a majority of the entire membership of the church on a business question; so that when business transactions are made to depend upon such a majority, it sometimes occurs that important business is seriously delayed, and at other times entirely forestalled.

This reason, however, is more than counterbalanced by the fact that in its practical operation, instead of removing, it fosters and encourages the very evil which gives it birth. Besides, in its practical operation it frequently happens that business, important to the many—say two hundred or three hundred members who for any reason may be absent—is left to be disposed of by the few, say twenty or thirty members who happen to be present.

But in this particular instance it should be noted that with these members it was not business alone that was involved, but a matter of honor as well; and Christianity demands that when one of these must surrender to the other, business interests must give way to the claims of honor. Mr. Linn and those acting with him considered it their duty to protest against the course pursued by these brethren in this instance, not only on account of the objectionable features in the bill itself and its consequent need of revision, but on account of the discourtesy shown other churches by seeking to have a law enacted without advising with them when it affected interests in which those other churches were equally interested with themselves.

But the principal reason for their remonstrance in this case was because they believed the course pursued by those whom they antagonized was a violation of principles of honor as well as right. It should not be understood, however, that they accused their brethren with willfully pursuing a course which they knew was dishonorable.

The contentions thus constantly springing up from these causes were so stubbornly contested that the peace of the church was seriously endangered. Mr. Linn, be-

cause of his prompt and fearless protests against movements which he believed did violence to conscience which he maintained should at all times and under all circumstances be preserved inviolate, became the special object of censure from those now managing church affairs, and threats of a division of the church again became rife.

Mr. Linn was morbidly averse to a schism in the church, and although it was his judgment, in common with the judgment of the congregation twice expressed and never reversed, that the will of a majority of the membership should decide all "matters of judgment," still rather than that insistence on this principle should become the occasion of a division of the church, he determined to lend his influence to a rescission of this agreed-on principle of business. He accordingly sought an interview with Mr. Hawley and submitted a proposition of the following import as a possible solution of the difficulties existing.

Since the same power that makes a rule can dispose of it afterward; and since the original agreement to decide matters of judgment by a majority vote of the congregation seemed so obnoxious to some, and was being so little regarded in practice any way, he therefore proposed that it be rescinded by a majority vote of the church.

At a meeting of the older members of the church called to consider the troubles which were occasioning so much embarrassment, and to devise some means for their alleviation, Mr. Linn again suggested the removal of the obnoxious clause. The suggestion was agreed to at this advisory meeting, and on the following Lord's day it was submitted to the congregation, whereupon by a vote of the church this matter was adjusted by substituting the words "majority of a duly called meeting" for the words "majority of the congregation." Thus Mr. Linn and the congregation in order to preserve the integrity of the church voluntarily sacrificed their own judgment in the management of business affairs, and adjusted conditions so that they could with honor act in harmony with methods in accordance with which without that adjustment they could not conscientiously co-operate.

Soon after this Mr. Hobbs resigned, and Mr. T. V. Berry,

of Bloomington, Ill., was called to take his place. In a little while after Mr. Berry was installed a case of discipline came up on which Mr. Linn, by request, expressed an opinion which differed from that adopted by the acting officials.

This action was taken as rebellion against the church authorities, and a charge of insubordination was preferred against him. When, however, the question of his exclusion under this charge came up before the "official board," as they styled themselves, there were only two of them who cast their votes in its favor. Nevertheless, others of this body suggested that nothing but a division of the church promised a solution of the problem; and a quiet meeting was accordingly called of those who were supposed to be in favor of this suggestion. At this meeting resolutions were passed favoring the measure, and a paper was prepared, and afterward circulated, setting forth the reasons why it was thought such a measure should be carried out. In this, and in other ways, a strong effort was made to secure a majority to vote for it at a meeting soon to be held. It was thought that inasmuch as Mr. Berry was present at this private meeting held to consider its propriety, he was in favor of the projected movement, but when the time drew near for the meeting when it was expected the matter would be decided, he very unexpectedly announced himself against it. The project being thus opposed at headquarters was very seriously crippled. Nevertheless, such a demonstration, ostensibly based upon his connection with the church, touched Mr. Linn at his weak point. He could not endure the thought that his connection with the congregation should be made the occasion of an attempt to divide the church, no matter who was at fault. With the impression on his mind that such an event might be imminent, he determined to prevent it by another heroic example of self-abnegation. After consulting with a brother in whose judgment and discretion he had the greatest confidence, he tendered to the church a resignation of his membership, and asked for a letter of commendation. For the sake of testing the grounds on which his retirement was based rather than from any desire to get rid of him his

friends in the church acted in harmony with this request, and his resignation was accordingly accepted and the letter granted.

This action, and the use that was made of it, completely frustrated the factious movement, and it was defeated by an overwhelming majority.

While Mr. Linn's connection with and behavior in the church was made the ostensible reason for division, still, now that he was out of the way entirely, the disposition to divide the church instead of abating became more and more pronounced. That which failed by what was considered a legitimate action of the church was now reached violently by secession.

Richard Hawley, his family, and a number of others who sympathized with them, without the consent of the church, now withdrew and began another "New Interest" movement.

Now that the chief brakeman to the wheels of "progress" was removed by the retirement of Mr. Linn, the introduction of revolutionary measures became more practicable. Messrs. Berry and Campbell at once proceeded to compile another code of By-Laws (see Appendix No. 2), and while its character as a creed was disclaimed by its framers, yet it like its famous predecessor, the "Synopsis," possessed every attribute appertaining to such an instrument. It was urged in favor of its adoption that it was intended for use only in the regulation of business meetings. With this assurance, it was adopted by a small majority of a slimly attended meeting—eighteen voting for and twelve voting against its adoption. On its adoption, Mr. Campbell expressed his thanks, assuring them at the same time that his letter of resignation had been prepared beforehand, and was on the table ready, and would have been promptly tendered had there been adverse action in the case. Indeed, it had been urged as an inducement for the adoption of these By-Laws among those who could be influenced by this reason that both Campbell and Berry would withdraw from the church in case they were not adopted.

As it was, there was strong opposition to the movement.

A motion, duly seconded, was offered to postpone action on the adoption of the By-Laws until members could examine their contents so that they might be able to vote intelligently on their adoption, but this motion was ruled out of order by Mr. Berry, who was in the chair at this meeting.

Among those who were conspicuous for their opposition was Mr. Charles A. Lorman. In a day or two afterward he was summoned by letter to appear before Messrs. Campbell and Berry, and given to understand that his opposition was considered disorderly, and that he would be required to subscribe to the By-Laws or be dealt with as a disorderly member. It appears that these brethren considered the adoption of these By-Laws a simple "matter of judgment," which, according to the agreement, might be decided by a vote of the church. Had this view of the case been well taken there would have been no trouble—all would have agreed, in that case, that the By-Laws would have been made by the action of the church morally binding upon the members. But there was a large proportion of the membership that believed the adoption of these By-Laws was prohibited by the Word of God on whose province the church had no right to encroach. When, therefore, these brethren, acting upon their understanding that the By-Laws had been made binding by the action of the church demanded their indorsement by Mr. Lorman, he not having examined the document, declined to give it blind indorsement, and sarcastically remarked that he hoped they would not exclude him under their questionable administration of affairs until at least it should appear he had broken some one of this new code of laws by which they were endeavoring to govern the Church of Jesus Christ.

Mr. Campbell now openly avowed his intention to bring the By-Laws to the church meeting on the following Lord's day, and announced his intention of excluding all from the church who declined to indorse them. At this juncture Mr. Berry, seemingly desirous of avoiding responsibility in transactions that were impending, nominally resigned his official relation to the church. When the

members discovered the use that was being made of these "By-Laws," feeling that they had been deceived by the representations made when they were adopted, viz.: that they were to be used only in regulating business meetings, they hastened to prepare a requisition addressed to Mr. Campbell as acting elder of the church to call a meeting with a view to the rescission of the By-Laws. At the next meeting of the church the first part of the petition to rescind with nineteen names to it was handed to Mr. Berry, who was presiding at the meeting; whereupon Mr. Campbell, stepping forward, brushed aside the petition which was declared to be out of order, and proceeded to read a written essay which he had prepared in support of the By-Laws, Mr. Campbell in this essay took the ground that when he, as the elder of the church, whose authority as such every member was scripturally commanded to respect, demanded the indorsement of measures adopted by a majority vote of a duly called meeting of the church, his demands under such circumstances were made authoritative by the teaching of the New Testament Scriptures, and as such he meant to enforce them. Two of the members waited on Mr. Berry the next day to talk these matters over, and although he had assisted in getting up these By-Laws and had urged their adoption in a most pathetic appeal, and as chairman of the meeting had set aside a motion duly made and seconded to lay them on the table for further examination, yet he endeavored to shirk the responsibility of the use which was now being made of them on the plea that he had resigned his position in the church.

Upon being assured, however, that if the matter should be pressed, there would be a public exposure of the whole matter, there was a change made in the proceedings, so that the seeming effort to magnify and invest the "By-Laws" with all the authority of the Word of God was abandoned. But the purpose contemplated was practically carried out by the substitution of the following letter which was sent to the nineteen persons who had signed the petition (the remaining ten names to the requisition were not presented until about the time this letter was sent out).

DETROIT, December 10, 1867.

Are you willing to submit and acquiesce in the will of the church as expressed by a majority vote of a duly called meeting in relation to matters of *expediency, inference and judgment?*

Do you recognize in Bro. Colin Campbell, the elder of the church, whose duty it is to carry out the wishes of the church in its *decisions*, and as its representative officer to treat him with courtesy and respect while guiding and directing the affairs of the church?

Your answer in writing, yes or no, is required by him during this week; your failing to do so will be taken as in the *negative*, and consequences will be yours, not his.

Done by order, JOHN M. L. CAMPBELL, Clerk.

The answers returned to this letter were varied; some were so affirmative as to be accepted as satisfactory, others were evasive, others emphatically denying the right assumed by Mr. Campbell to question members after this style, and others declined to make any reply at all.

Accordingly, at the next Lord's-day meeting, December 15, 1867, after the communion service, Mr. Berry occupying the chair, Mr. Campbell took the floor, and after reading the above letter which had been sent out to each of the nineteen petitioners, proceeded to read two of the most unsatisfactory replies which had been returned and, by way of contrast, one of the most conciliatory; then, after expressing his opinion of others without reading them at all, he graciously extended an opportunity for those whose letters proved unsatisfactory to recant, and for those who had failed to reply by letter to make their responses then. No one taking advantage of this opportunity, Mr. Campbell, thereupon, proceeded to excommunicate eleven of the members—five sisters and six brothers. The following are the names of those thus summarily disposed of by Mr. Campbell: Mrs. Helen Linn, Mr. Philip C. Gray, Mrs. Philip C. Gray; Mr. Charles A. Lorman, Mr. Alexander Long, Mr. Walter Sanderson, Mrs. Walter Sanderson, Mr. Alexander Linn, Jr., Mr. W. F. Linn, Miss Jane Linn and Miss Caroline Linn.

The moment Mr. Campbell finished his work of excommunication, Mr. [redacted] closed the meeting with prayer,

thus forestalling all opportunity for protest upon the part of members who were vainly endeavoring to be heard.

Although these excluded members afterward sought redress by protestations and appeals which even the By-Laws which the church had adopted provided for, nevertheless to all such protests and appeals a deaf ear was turned. When every measure of this kind had failed, then the excluded members, with about thirty others who withdrew and joined them, began to worship as an independent congregation of disciples.

When the question was put to Mr. Berry why these members could not be heard in their own defense, the following reply was returned: "They have outlawed themselves, and outlaws have no rights whatever." We make no comment on this reply further than to note that among those to whom this language was applied were Mrs. Helen Linn, the oldest member of the church, and a woman of the highest respectability, and of unimpeachable character; Philip C. Gray, a pioneer of the reformation in Scotland before he came to this country, and an elder in the church for thirty years previous to this declaration; Charles A. Lorman, who had been elected deacon at the same time Mr. Campbell had been elected elder, but who, unlike Mr. Campbell, declined to serve because the election was, as he understood it, in contempt of an agreement by which they were both alike bound; Alexander Long, an intelligent man who had been a member of the church for many years past, and Walter Sanderson, a deacon, and the only man involved who had been elected to office by a majority of the congregation as the original terms agreed on required.

When the question was asked what the five women had done to justify excision since they had not been conspicuous in any of the proceedings in which the men participated, the reply was returned, "They were like poor dog Tray, punished for being in bad company." We pass this declaration also without comment.

Previous to the act of exclusion, Mr. Campbell entreated these members to accept letters of dismissal so that they might unite with some other congregation, and in this way

relieve him of the painful necessity of excommunicating them. This would seem to indicate that Mr. Campbell did not judge these members unworthy of church membership at all, but simply that he did not wish to be personally associated with them in a congregational relationship. With him it seems to have been a simple case of divorce based on the ground of "incompatibility of temper."

Mr. Campbell and those who remained with him now moved to St. Andrew's Hall, located on the southwest corner of Woodward Avenue and State Streets, where they held their meetings for a considerable period.

About this time the building in which the Hawley faction had been meeting was sold, so these two factions now united—the officers of both organizations being retained in their respective official relations for the new organization. This united congregation then purchased the Scotch Presbyterian meeting house and moved it to Nos. 41 and 43 Washington Avenue where their meetings were held until the year 1884, when they moved into their new house of worship on the corner of Second and Ledyard Streets, where they still assemble for worship.

Mr. Campbell died September 9, 1883, the year preceding their occupancy of this building.

From this date (1867) the "New Interest" members make up no part of the history of the Plum Street Church of Christ.

In parting company with them, we will make the following observation: The strange and erratic proceedings which have distinguished their church life in association with the Plum Street people is not peculiar to this congregation exclusively. It has been noted that, when circumstances have been favorable, all others who have imbibed their religious notions have followed the same or similar lines of conduct. It is characteristic of their religious theory, rather than a peculiarity of those who have adopted that theory.

When once the disciples of Christ, who profess to be governed by the Word of God alone, loosen their hold on this sure anchorage ground, they are liable to drift farther away from the truth than any other religious body. When

the Presbyterians let go of the Word of God, they are headed off in some degree by the Westminster Confession which contains at least some truth. In like manner the Baptists are kept in check by the Philadelphia Confession, and the Methodists by their Discipline; but when the disciples lose their hold on the Word of God, they are adrift, without chart or compass, and are at the mercy of every wind and wave of doctrine. Our safety consists in a life and death grip on the Holy Bible. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

Still, we are not disposed to question the motives of those about whom we have written. We are willing to believe they were honest men, true to their convictions, and did what they sincerely believed was right. Most of those who were active in these transactions have crossed the dark river, and are in the hands of the God whom they professed to serve. We are sure that God will do what is right by them; and we leave them in his hands. If there are those now living in whose hearts there ever existed any feelings of bitterness toward any one of them, it is to be hoped—as we most confidently believe is true—that the "charity which thinketh no evil" has long since covered all faults real or fancied with the mantle of forgiveness and forgetfulness.

Before closing this chapter we deem it proper to call attention to the question of responsibility involved in the events which have transpired in connection with the "New Interest" movement in the history of the disciples in Detroit. Since the greatest difficulties and embarrassments which the disciples have encountered in their efforts to plant the cause of primitive Christianity in the city of Detroit have been the dissensions and divisions which have existed among them, in order that others may be warned against the "rock on which they have split," we will here, as concisely as possible, endeavor to locate the mistakes made, and the consequent responsibilities involved.

Without introducing any one of the many arguments

which have been, and may be used against the adoption of "New Interest" views and practices in church affairs, and considering the question of their use on the ground of "expediency" alone, which is the acknowledged basis of every plausible plea made in their favor, still, when treated of on this ground exclusively, we contend that their use is condemned by both reason and revelation.

Let it be noted that during the first twenty years of their history, while all these disciples were content with teaching and practicing only what was revealed in the Word of God, peace and prosperity prevailed among them. Neither were there any differences among them about what was thus revealed, nor about the binding obligation of such revelation. On these questions they were all of "one mind and one judgment." Let it be further noted that this prevailing peace was interrupted by the introduction of questions appertaining to the "New Interest," such as the organ in church worship, and missionary and other societies in church work, etc., etc., etc. For these things it was not claimed there was any New Testament authority. Insistence on their use was based solely on the ground of "expediency," and not on the basis of divine requirement. The attitude of those favoring such "expedients" was simply that of "liberty," which meant that it was purely optional whether they were or were not to be used; and that in either case, whether they were adopted or declined, it was understood by their advocates there was no sin committed.

But the attitude of those opposing these things was very different. Their opposition was based on the conviction that their use was a reflection upon the divine wisdom revealed in the Word of God, which inspiration declares "thoroughly furnishes the man of God unto every good work;" that it was a virtual denial of the supreme and exclusive authority of Christ, who, the Scriptures declare, is made "head over all things to the church;" that it was an unwarranted presumption on the part of man in obtruding his imperfect wisdom into matters for which infinite wisdom alone is competent; that it was a perversion

of the worship which, to be acceptable, must be "by faith," etc., etc., etc.

Now, it is plain to be seen that those entertaining such convictions could not consider such things as simple "expedients," and that their use was, therefore, a matter of liberty. As a matter of fact, such convictions limit their adherents to the one course of absolute, persistent and perpetual opposition to and isolation from them. If it had been different, and this class of members in their convictions had sustained the same relation to these things as those who favored them, *i. e.*, if their use had been understood by them simply optional, then persistent opposition to them on their part terminating in disruption of the church would have located the blame and responsibility of division equally upon them with the others. And if, on the other hand the attitude of those favoring these innovations had been the same as those opposing them, *i. e.*, if they had been bound by their convictions to the one course of using them, then this party being bound by their convictions to pursue one course, and the other party similarly bound by their convictions to pursue an opposite course, there could have been no remedy for the situation—dissolution of the church would have been unavoidable; and the responsibility (possibly somewhat mollified by circumstances) would have then necessarily been thrown back upon those exclusively who had formed erroneous views on the main question.

But such was not the case. The convictions of this latter class did not shut them up to the one course of adopting these innovations. The principle of "liberty" itself, on which the plea for their use was based, allowed them to choose a different course had they been so inclined; so that, no matter whose convictions were wrong on the main question, persistence on the part of this latter class in pursuing one of two courses which resulted in a disruption of the church when a choice of the other of the two courses, equally consonant with their views and convictions, would have prevented that disruption, locates the

responsibility involved with those who, under such conditions, persisted in this latter course. I can not understand how any one can fail to see the correctness of this reasoning.

Nor is this all: The Lord, with full knowledge of human imperfections, recognizing the possibility—nay, the certainty—of errors in human agency even when assisted by divine revelation has provided for just such emergencies by special revelation. The *law of love*, propounded by the Apostle Paul, plainly covers this and all such cases. His inspired conclusion on the question of "liberty" is expressed in the following declaration: "It is good not to eat flesh, nor to drink wine nor to do anything whereby thy brother stumbleth, or is grieved, or is made weak." In another place he uses the following language: "If meat causeth my brother to offend, I will eat no flesh while the world standeth." If in these declarations the use of the organ, societies, or anything else considered simply as a matter of "liberty," is positively forbidden by inspiration when such use wounds the feelings of others—a fact which will not be denied—then how much more does this apostolic reasoning condemn persistence in using such things when that persistence results in the dismemberment of the body of Christ?

Had this scriptural *law of love* been followed by all the Detroit disciples, instead of the unreasonable and unscriptural "New Interest" principles which some of them adopted, there would have been neither discord nor divisions among them.

The truth of this last statement is confirmed by the fact that although there is to-day, and has always been in the membership of the Plum Street Church some differences of views concerning the propriety of using these unscriptural things, yet the harmonious co-operation of its membership in church work and worship is not in the least degree interrupted by it. Why? Simply because they have adjusted themselves to the requirements of the *law of love*, which demands that *all* "follow after the things which make for peace," instead of under the specious plea of

"liberty" *any* should choose the way of "division" in preference to the way of "peace."

The reader will here call to mind how frequently this principle was practically illustrated in the course pursued by Mr. Linn and others, who to prevent division so often surrendered their preferences even when supported by majorities.

CHAPTER IV.

CONTAINING AN ACCOUNT OF THE CHURCH'S PROSPERITY WORKING ON THE PRINCIPLE OF "MUTUAL EDIFICATION," AND THE PROCLAMATION OF THE GOSPEL THROUGH THE INDIVIDUAL MEMBERSHIP OF THE CHURCH, SUPPLEMENTED BY MEETINGS HELD BY W. THOMSON,

B. FRANKLIN AND J. F. ROWE.

1868—1881.

After the fierce storm cloud had spent its force, the disciples of Christ in Detroit tried and purified as by fire, having gained strength by the ordeal through which they had passed, and with an unfaltering faith in Christ and his Word, began a new period in their church life, dating from the first day of January, 1868.

Their experience with "the pastor" system, which peculiar conditions had forced upon them for the past few years, had made them somewhat chary about professional preachers in general; and so they concluded to return to their former custom of "mutual edification." During the past six years they had labored under an oppressive sense of constraint; and while they did not see their way clear to voluntarily break away from it, they, nevertheless, now experienced much relief in being, without personal responsibility, released from associations which they had felt were paralyzing their energies in church work, and seriously embarrassing them in their church worship.

As stated in the preceding chapter, these disciples thus so unceremoniously excluded, together with about thirty other members of the congregation, displeased with what they regarded such unrighteous proceedings, uniting with them—Mr. Linn also joining their number—now began to worship independent of those with whom they had for the past few years been so unhappily associated.

They also rid themselves of all the unauthorized customs with which they had become entangled in their

alliance with the "New Interest" party; and by a faithful adherence to the ancient order of things soon grew into a power for good.

By invitation they met for the first two Sundays following their exclusion with the church formerly known as the Tabernacle Baptist Church, then holding their meetings on Cass Avenue. After this they obtained the use of the office of the Detroit Ice Company at No. 145 Jefferson Avenue, and on the 25th day of January, 1868, resumed their organization and meetings as the Howard Street Church of Christ. The trustees of the church still held the proceeds arising from the sale of the Howard Street property, and with this as a nucleus a fund was raised with which they afterward purchased a lot and erected a meeting house for future operations.

Soon after their reorganization, the trustees contracted for two lots on the corner of Fourth and Plum Streets on which to build, agreeing to pay for them the sum of \$1,800—\$180 cash and the balance in ten yearly installments with seven per cent. interest. At a meeting held in the office of the Ice Company, March 2, 1868, a committee was appointed, composed of the trustees, viz.: Alex. Linn, P. C. Gray, Maurice Marr and C. A. Lorman, to which Alexander Long was added, to make arrangements to build a meeting house, limiting the cost to about \$2,000. On May 25, 1868, George T. Brown, William W. Stewart, W. F. Linn and Walter Sanderson were selected trustees. While the meeting house was under construction the church met in the Celtic Historic Society Hall on Michigan Avenue near Cass Street.

In a very short time a neat, modest meeting house consisting of a main audience room, 30 by 65 feet, with an additional lecture room in the rear, all costing something over \$2,300, was reported ready for occupancy; and on Lord's day morning, July 26, 1868, the church met for the first time in their house of worship on the corner of Fourth and Plum Streets.

On this occasion Mr. P. C. Gray presided at the Lord's table, and Mr. Alexander Linn addressed the assembly. The occasion, the service and the discourse were deeply

impressive. For the first time in several years their worship was divested of all constraint, and it was a season of refreshment purely from the presence of the Lord. The subject of Mr. Linn's discourse was, "The Aims of the Church in Maintaining a Distinctive Existence"; and with the old-time earnestness he dwelt upon this prolific theme.

At the next meeting, August 2, Mr. Maurice Marr presided at the table and Eli Regal who was passing through the city spoke to the people; and at the third meeting, August 9, Mr. Linn took the confession of Miss May Marr and baptized her. This was the first of many hundreds who have since been baptized in this memorable place of worship. On this occasion, August 9, 1868, Mr. James Gourlay, who afterward was made an elder of the church, and his wife, Jean Gourlay, took membership with the congregation, being recommended by letters from the church in New York City. From this time on through the successive years, Plum Street Church has maintained an enviable reputation for loyalty to Christ, and for effective work in his cause.

A Record Book was provided, and on the 6th day of September of this year (1868) the names of sixty members were enrolled. To this enrollment names were added almost every week.

For a period of thirteen years the church depended almost exclusively upon their home talent for developing the membership in spiritual growth, and for "holding forth the Word of Life." During all these years there were only four protracted meetings held by the church; one conducted by William Thomson in the month of February, 1869, during which there were a few baptisms; another conducted by Benjamin Franklin of Cincinnati, O., which continued for thirty consecutive days during the month of April, 1871, resulting in twenty-nine baptisms; another protracted effort was made with John F. Rowe of Cincinnati, doing the preaching, continuing through the month of March, 1873, resulting in ten baptisms; and one other meeting was held, with Benjamin Franklin doing the preaching during the month of May, 1875, resulting in eleven baptisms.

The Plum Street Church for the first thirteen years of its

new life, with the exception of these four meetings, depending exclusively upon the influence exerted by its membership in daily life and the proclamation of the Gospel by some one of its own members on Sunday evenings, increased rapidly in both numbers and efficiency.

During this period the church gave substantial proof of its attainments in the grace of Christian charity. Besides giving scrupulous attention to the wants of its own poor, it liberally contributed to the calls from abroad.

In the month of September, 1871, when that part of Michigan lying southeast of the Sanilac Bay, usually known as the "Thumb," embracing the counties of Huron, Lapeer, Tuscola and Sanilac, was swept by destructive fires, and thousands of the people were made homeless and foodless, at the call of the Governor of the State for their relief, Plum Street Church promptly responded with a contribution of \$157, and its Sunday-school supplemented this sum by a contribution of \$20. Besides, quantities of bread, meat and clothing were also sent to the sufferers.

Again, when in the fall of 1873 the city of Memphis, Tenn., was visited with the yellow fever plague and its citizens were in great affliction and want, with the same promptness which distinguished them in responding to the wants of her own State people, the Plum Street Church came to the relief of Memphis. On the 19th day of October, 1873, the congregation contributed the sum of \$105, and sent it to the suffering people of Memphis.

This church has always been distinguished for its deeds of charity. Indeed, its reputation in the line of Christian beneficence has been the occasion of frequent impositions practiced upon its liberality by unprincipled frauds.

During the first year of this new period in the history of Plum Street Church, they were afforded opportunity to declare their attitude in respect to missionary societies.

At the meeting of the church on November 2, 1868, a call was reported for the church to attend a meeting to be held at the Jefferson Avenue meeting house to organize a State Missionary Society. This call was discussed, and the views of members freely expressed. With remarkable unanimity it was decided that as a church, while they ap-

proved of doing all they could to evangelize the State of Michigan and the world, yet they disapproved of forming societies other than the church for doing this work. While there were then, and have always been since, a few individual members who have not seriously objected to such institutions, yet none of them have ever pressed their private views to the disturbance of the peace of the congregation. Possibly during subsequent years the members of the church may not on every occasion have acted in perfect consistency with this open and decided expression. I am led to make this observation from the fact that both Messrs. P. C. Gray and Alexander Linn, the elders of the church, did attend this initial convention, and were accustomed to attend the annual meetings of this society; and the Plum Street Church, at least once, viz., in September, 1873, hospitably offered them the use of their meeting house in which they held their sessions while in the city of Detroit. It should be explained, however, that at the same time these things were done, it was distinctly understood that the Plum Street Church did not belong to the organization, nor approve of that method of missionary work. This fact has been more distinctly declared in later years.

The International Convention of Missionary Societies of the Christian Churches met with the Central Christian Church in Detroit, Mich., in October, 1903. Prior to the meeting of this Convention, its managers made a determined effort to press the Plum Street congregation into a recognition of this Convention and its work. Without consulting its elders or members, they sent, per mail, notices to about fifty of the Plum Street members, mostly young people, notifying them that they had been appointed to serve on committee work during the Convention, and at the same time appointing a time and place for them to report for duty. As soon as the elders of Plum Street Church became aware of this presumptuous action, they paid the managers of the Convention an official visit, notifying them of their unqualified disapproval of such unwarranted liberties taken with their membership.

About the same time a statement was published in the *Christian Banner*, a paper published in Detroit in the

interests of the Convention, in which statement it was announced that the Plum Street Church would take part in the Convention work. The following reply was immediately sent to the *Christian Banner*, which very definitely expresses the attitude which the Plum Street Church has always sustained to missionary societies:

DETROIT, MICH., August 2, 1903.

To the Christian Banner:

The congregations of disciples of Christ named below desire the readers of the *Christian Banner* to distinctly understand that they have no affiliation whatever with any of the Boards or societies referred to in this paper, and have no representation in, or co-operation with them.

We are doing some missionary work in this city and State simply through the church. We contemplate doing more as the Lord may prosper us.

We are always pleased to see and welcome any professed disciples of Christ simply as such, no matter from whence they hail, but can not consistently be identified with any methods deemed by us to be without authority in the Word of God.

Kindly and truly,

The Plum Street Church of Christ,
The Vinewood Avenue Church of Christ,
The Cameron Avenue Church of Christ.

(By order of the respective congregations.)

We will add one more item to this division of Plum Street Church history. It was not until the year 1875 of this period that the membership of the church felt justified in electing officers. The elections which had occurred in previous years, as has been before stated, were never recognized by these brethren as legitimate; and besides, if they had been legitimate, they had been conducted with so much partisan spirit that they considered the church was worse off with elders thus elected than without any. But now the church, being free from all such embarrassments, and having grown to such proportions as to need official attention, they accordingly appointed a day, January 3, 1875, for the election of elders.

The rule agreed on was that any members receiving the votes of two thirds of the enrolled membership should be declared elected.

At this election, which was conducted by ballot, there were 132 votes cast as follows: For Alexander Linn, 124; for Philip C. Gray, 108; for Maurice Marr, 44. There were a few other scattering votes. Messrs. Linn and Gray, having received the necessary votes, were declared elected, and both served in this official relation to the entire satisfaction of the church until they were released by death.

CHAPTER V.

CONTAINING AN ACCOUNT OF INCREASED PROSPERITY OF THE
CHURCH AND GREATER ACTIVITY IN EVANGELISTIC WORK
THROUGH ANNUAL VISITS MADE BY J. A. HARDING AND
THE MORE CONTINUOUS WORK OF W. D. CAMPBELL,
F. SIMKISS, G. G. TAYLOR, A. C. JACKSON
AND G. A. KLINGMAN.
1881—1905.

We now resume the narration of events as they transpired in the history of Plum Street Church. With little variation church affairs with Plum Street people moved steadily on, the membership increasing regularly in numbers and efficiency. During the past thirteen years there had been added to the original 60 members more than 350 others, which, barring deaths, removals and exclusions, left them with an available membership of near 300. With this numerical force at their command, the congregation determined to begin a more thorough cultivation of the territory within their reach. Instead of employing an evangelist for one meeting in a period of several years, as heretofore, they determined to have a man hold several meetings in each year.

Accordingly, in the year 1881, they invited Mr. J. A. Harding, of Winchester, Ky., to co-operate with them in this evangelistic work. Each of these visits lasted for two or three months, and they were repeated annually until the year 1889, covering a period of eight years.

Mr. Harding's meetings were of great benefit to the church. He was at this time in the prime of life, being about 36 years old, a fine scholar, an attractive speaker, pleasant in his manners, of indomitable energy, and well posted in the Word of God. He was bold and impulsive, and his faith in God was beautiful, and bordered on the sublime. Inspired by his zeal and enthusiasm, the church became more and more addicted to "works of faith and

labors of love." They began to arrange for more aggressive work. A lot was bought on the corner of Ash and Fourteenth Streets and a comfortable meeting house erected on it. At this place, under the oversight of the eldership, the young people of the church were assigned to duty. This enterprise served the double purpose of adding to the membership of the church, and of developing the moral and intellectual talents of the young people of the congregation. It was here, in a great measure, that Alexander Trout, William G. Malcomson, Dr. W. C. Thomson, James and Dr. Phil. G. Sanderson, William and Alexander Linn, Jr., and a score of other young men, were drilled for effective service in church work. Toward the last of Mr. Harding's evangelistic work for the Plum Street Church they purchased from the Methodists a meeting house on the corner of Vinewood and Dix Avenues. At this place, for many years Mr. William F. Linn recently deceased, devoted much time and labor.

Of his connection with the Plum Street Church work during these eight years (1881-1889) Mr. Harding writes as follows:

"During the whole of this period there was no one connected with the church who devoted all his time to preaching. As a rule every member of the congregation was expected in his place on Lord's-day morning, and the Sunday-schools in the evening were largely attended. In fact there was a large Sunday-school at each of the three places most of the time. At the end of these years the congregation conducted twelve meetings each week with its own force, having no preacher regularly employed. There were about 30 members who could be depended on to lead the meetings. The meetings I conducted usually resulted in from five to twelve additions each, but in one meeting there were over fifty additions and several other times there were considerably more than usual. It was their rule to give me \$25 per week and traveling expenses."

It was during this period the writer formed his acquaintanceship with the church in Detroit. His first visit was made in the summer of 1884, and a second visit was made in the winter of 1888. At these visits protracted

meetings were held at Fourth and Plum Streets, Fourteenth and Ash Streets, and at Willis, an evangelistic station about thirty miles distant from Detroit. At these meetings there were several additions to the church.

Until the year 1891 Plum Street Church had never supported an evangelist in continuous work for a period longer than two or three months at a time. Indeed, they had entertained some doubts concerning the propriety of having an evangelist to do continuous work within the limits of the congregational influence. They were of the opinion that such work would be more scripturally done through the personal agency of the members of the congregation. In the year 1891, however, they concluded to engage an evangelist for all of his time, using him principally within the home field, but planning to place him wherever his labors might have promise of the best results.

To carry out this purpose they invited Mr. W. D. Campbell of Ontario, Canada, to locate with them.

Mr. Campbell served the church with remarkable success for eight years in succession.

He was born in Canada in the year 1859, was baptized when he was thirteen years old by Mr. Edmund Shepherd, and began preaching when he was twenty years old. He had, therefore, an experience of about ten years in the ministry when he came to Detroit.

Intellectually, Mr. Campbell possessed fine ability, both native and acquired. As a speaker, he was fluent, graceful and forceful. He knew what was in the Bible, and he knew how to proclaim it. Socially, he was friendly, affable and magnetic. He made friends of nearly every one he met and scarcely ever lost one. Morally and religiously, his life was above reproach.

With such resources it is not wonderful that extraordinary results attended his ministry. During his eight years of labor with the Plum Street Church there were at least 400 additions to this congregation alone. In one of these years (1894) there were over 100 added to the church. It was during this year of remarkable success that he baptized Otoshige Fujimori, a young Japanese, now doing very effective work in his native country, Japan.

Besides this home work, Mr. Campbell, during his eight years of service for Plum Street Church, and under their auspices, held evangelistic meetings at the following places: In Michigan, at Wellington, High Banks and Luddington, where five meetings were held and a congregation of disciples established; in Connecticut, at Bridgeport; and in Canada, at the following places: Aurora, Toronto, Seikirk, Lobo and Jura.

After leaving Detroit, Jan. 1, 1900, Mr. Campbell moved to Toronto, Canada, and served the Bathurst Street congregation in that city as an evangelist for nearly five years. Besides the very efficient work done for the home church in that city, he, under the patronage of this church, assisted quite a number of weak congregations in Canada, and established one new congregation of disciples.

Mr. Campbell left Toronto in September, 1904, on a leave of absence for three years to labor with the Vinewood Avenue Church, on the corner of Vinewood and Dix Avenues, Detroit, Mich., where he is preaching at the present time; and the usual success is attending his ministry.

During Mr. Campbell's association with the Plum Street Church, Mr. Frederick Simkiss, an active preacher in the Salvation army, was baptized, and he was engaged to work at the two mission points at the corner of Vinewood and Dix Avenues, and the corner of Cameron and Clay Avenues. Mr. Simkiss did faithful service at these points for three years and resigned his work.

During the months of February and March, 1900, by the invitation of the church, Mr. M. C. Kurfees, of Louisville, Ky., conducted two protracted meetings for the Plum Street congregation—one at Fourth and Plum Streets, and the other at the corner of Vinewood and Dix Avenues. At these meetings there were a number added to the church, and the church itself greatly edified and confirmed in the "faith once for all delivered to the saints." In the month of April of this year Mr. F. W. Smith, of Tennessee, also visited Detroit and conducted a short meeting.

In this month, April, 1900, the writer was requested to visit Detroit and assist the church in locating a suitable evangelist among them. In the month of September fol-

lowing Mr. A. C. Jackson, of Jeffersonville, Ind., was employed, and continued to work with them nearly three years. He was a young man with very creditable scholarship and fine speaking talent. He was thoughtful, logical and methodical in the arrangement of his speeches, and very choice in the language used and in the style adopted in their delivery. Being a young man (25 years old), he exerted considerable influence among the younger class of members and the young people of the community, so that from among these there were quite a number added to the church while he served the congregation.

During the time he labored for the church, he conducted several protracted meetings at each of the three points where the Plum Street membership were holding regular Lord's-day services. Quite a number of additions to the church was made at these meetings. Under the auspices of the Plum Street Church, Mr. Jackson also held several meetings at mission points in the State of Michigan, principally at Pontiac, Luddington, Williamsburg and other points along the shore of Lake Michigan. At all these meetings additions were made to the church. On account of ill health, Mr. Jackson resigned his work near the end of the third year. Upon his resignation the church made an engagement with Mr. G. A. Klingman, of Louisville, Ky., to locate with them. He entered upon his work for the church in September, 1904, and has been laboring with much satisfaction to the brotherhood until the present time. Mr. Klingman is a fine scholar, an excellent teacher and an entertaining and instructive speaker. Besides the usual work of an evangelist, Mr. Klingman's peculiar talent and taste for teaching has led him under the patronage of the church to offer to the public educational facilities for the study of the Bible. In this enterprise instruction is given in the Hebrew, Greek and English Scriptures free of cost to all who may choose to attend, and to all who may wish to take lessons by correspondence. This department of church work is yet in its incipency, but it is to be hoped that much good may grow out of it.

For nearly six years past the writer has been associated with the Plum Street people in the general work of the

church. Being somewhat advanced in years (68 years old), and having been actively engaged in ministerial labors for nearly half a century, the Plum Street Church people have thought that he can be of service in the church as a kind or "extra" to fill vacancies and such like. While he has done perhaps fully as much speaking in the Lord's-day services, morning and evening, and other regular meetings of the church, as any of the other preachers engaged by the church, yet he feels that his principal work has been done outside of the pulpit in a kind of "house to house" ministry to which other brethren, for the lack of time or aptitude, have felt they could not give proper attention.

We have now traced the history of the Plum Street Church of Christ down to the close of the year 1905. They have at the present time a membership—counting the Vine-wood and Cameron Avenues congregations—of about 700 members, and their outlook is fairly promising. May they ever remain true and loyal to Christ, their Lord, that they may always enjoy his favor and blessing.

In concluding this chapter we deem it proper to mention the names of a few not specifically referred to in the body of this history, and who, on account of their prominence and official relation to church work, have contributed very largely to the success of the cause in Detroit and elsewhere. We wish to do this without prejudice to hundreds of others, both men and women, of the Plum Street Church members, who have "fought the good fight and finished their course," and who, in the sight of God, doubtless deserve equal recognition on the pages of history.

WILLIAM THOMSON.

This earnest and zealous preacher of the Gospel was born in Edinburgh, Scotland, March 9, 1812. He was baptized in the Pleasant Street Baptist Church in Edinburgh, in the year 1830, to which Elder P. C. Gray also belonged at that time. In the first chapter of this history in the brief biographical sketch of Elder Philip C. Gray, we mentioned that these two faithful and loyal disciples, not being able to accept the Calvinistic views of this church, and

being forbidden by the church authorities to teach otherwise, withdrew from the Baptist Church in the year 1839, and with three others, a blind girl named Isabella Gray (not a relative of P. U. Gray), and two others, whose names we have been unable to learn, met for worship for the first time in the Roman Eagle Hall, Lawn Market. They afterward moved their meetings to South Bridge Hall, and finally to Roxbury Chapel, where they have continued to meet for worship until the present time. We have before stated that in the short period of eighteen months this small group of five increased to one hundred and fifty members.

Mr. Thomson came to America in 1848, and during the same year was married to Margaret Skene, of Louisville, Ky., whose family were prominent members of the Christian Church located on the corner of Fourth and Walnut Streets in that city. This wife died in 1856, and some eight years afterward he was married a second time to Frances Chortle. After his second marriage he spent one year in Great Britain, and then returned to America, locating in Illinois where he remained until 1881, when he came to Detroit, spending the remaining years of his life as a recognized evangelist of the Plum Street Church of Christ.

Mr. Thomson was a fair example of the pioneer preachers of the reformation. There were but few churches then established, and still fewer which were able to contribute to mission work, so that in order that evangelistic work be done at all, these early preachers were compelled to move about from place to place, preaching wherever they could catch an opportunity. Under such conditions the life of these religious pioneers was full of exposure, hardship and self-sacrifice. Paul's experience, as he relates it (2 Cor. xi.), was in a considerable measure reproduced in the lives of these devoted men of God. We will never know how much we are indebted to these vallant soldiers of the cross; and their names should be sacredly enshrined in the heart of every true disciple, as well as imperishably inscribed upon the pages of church history.

Mr. Thomson did his full share in this arduous evangelistic work, traveling over a good portion of the United

States and Canada. His self-sacrificing labors for the cause of Christ ceased only with the close of his earthly pilgrimage. He died August 4, 1887, in the seventy-sixth year of his life.

ALEXANDER A. TROUT.

Mr. Alexander A. Trout was born near Meaford, Can., October 21, 1852. His father was a millwright by trade, and in the prosecution of his business he had opportunity to visit many different localities. He was also an earnest preacher of the Gospel, and it was his custom wherever he went to call the people of the community together on evenings and preach to them the Gospel. Through the self-sacrificing labors of this faithful man of God, there were many additions made to the Church of God. Following the example of his father, Alexander A. Trout, after reaching the years of maturity, became a minister of the Gospel, and spent several years of his early manhood in preaching in various sections of Canada. He came to the city of Detroit in June, 1880, and united with the Plum Street Church of Christ. On the 24th day of February, 1881, he was married to Caroline Linn, daughter of Alexander Linn, an estimable member of the Plum Street congregation. As a member of the church in Detroit, Mr. Trout proved ever true and faithful. The church recognizing his intellectual ability and moral worth, assigned him to many important duties in church work, all of which were fulfilled with eminent satisfaction to the membership. He died January 1, 1888, in the thirty-sixth year of his age, greatly lamented by the entire church and community.

CHARLES A. LORMAN.

Mr. Lorman was a native of Germany. He was born on November 1, 1829, came to America when he was a young man, and made his headquarters in Detroit while he plied his trade of ship building along the St. Clair and Detroit Rivers. His business called him to Marine City, situated on the St. Clair River between Lake Huron and Lake St. Clair. While thus engaged at his calling at this place, he attended evening meetings which were being con-

ducted at that place by Mr. Alexander Linn. He was soon convinced of his duty, and was baptized by Mr. Linn in the St. Clair River, the ice, two feet thick, being cut for that purpose. He was about twenty-five years old when he thus became associated with the church. In later years he became one of its most devoted and substantial members. Through his association with Mr. Linn, Mr. Lorman became acquainted with Mr. Linn's sister, Janet Linn, to whom he was afterward married, and with whom he spent a happy and useful life.

Mr. Lorman was distinguished for his faithfulness in friendship, his integrity in business, his cordiality and hospitality in social and domestic life, and for his unshrinking fidelity to the cause of primitive Christianity. In connection with the present incumbents, Mr. Lorman was chosen by a unanimous vote of the congregation to the office of the eldership of the church, in which official relation he served the Plum Street Church people with credit to himself and to the satisfaction of the membership of many years, and until his death which occurred August 7, 1905, in the seventy-seventh year of his age.

THE PRESENT ELDERSHIP.

Strictly speaking, there are at the present time only two elders in the Plum Street Church, viz., Mr. James Gourlay and Mr. John S. Gray, both Scotchmen "to the manor born." A third, viz., Mr. W. G. Malcomson, an American by birth, but of Irish ancestry, has also been elected to this office, and although chosen by the unanimous voice of the congregation yet for reasons which he thinks sufficient Mr. Malcomson has always refused to be recognized as a bishop of the church. He has, however, cheerfully consented to co-operate to the full measure of his ability and opportunities in any work of the church for which he is qualified.

When the life work of these highly esteemed workmen on the walls of Zion is finished, some other historian can give to the public a fuller and more satisfactory account of their stewardship. At the present time, we only design to place their names on the "roll of honor."

While, according to general concession, this trio of faithful men are in an eminent degree endowed with those moral virtues and excellencies which give effectiveness as well as grace and charm to Christian life, yet in addition to these each possesses some peculiar trait or traits which qualify him for special lines of important church work.

A combination of the strong and well-balanced intelligence of a Gray, the inexhaustible vivacity and versatility of a Malcomson, and the prompt and energetic impulsions of a Gourlay, makes up for Plum Street Church a leadership which is as rare as it is efficient.

THE SWEET SINGERS IN ISRAEL.

Prominent among those who have contributed to the growth of Plum Street Church are the Gourlay brothers, James and Alfred, the sweet singers of the Plum Street Israel. Originally, there were three of these gifted brothers, but in the summer of 1900 death came suddenly and removed George, the eldest of the three, since which time there has been a "broken chord" in the music of the Plum Street Church. For more than thirty years these highly accomplished men have with unwearied devotion led the singing of the Plum Street congregation. In this church this part of the worship has not been degraded into a vain display of vocal gymnastics, as has been the case in so many churches in modern times; nor has it been reduced to the grade of a mere entertainment to gratify the desires of an assembly of worldly-minded pleasure-seekers. Such performances, no matter how tolerable in their appropriate province, are an abomination in the sight of God when masquerading under the guise of "aids" to Christian worship. The Plum Street worshipers, being thus led by voices exquisitely modulated to the sentiment of the song, easily follow, and thus all together they join in "singing and making melody with their hearts unto the Lord."

Truly hath it been said by that great man, Alexander Campbell, the Sage of Bethany, instrumental music in such worship "would be as a cow-bell in a concert."

Besides this, these distinguished vocalists have never been so busy that they could not attend the "house of

mourning." Eternity alone will reveal how many tears have been staunched, how many sorrows have been lightened, how many broken hearts have been comforted by the song services which these delightful choristers have so generously contributed. The anthems of heaven will be made richer when the Gourlay brothers join their chorus.

CHAPTER VI.

CONTAINING AN ACCOUNT OF THE MISSION WORK OF THE PLUM STREET CHURCH.

As the instinctive wisdom of the overcrowded and overstocked beehive is seen in its sending out swarms when the congested situation fails to furnish ample scope and opportunity for individual activity, so it has been demonstrated to be wise in churches to distribute their working forces into companies in mission fields in order to utilize all their available resources, and develop in the highest degree all of their religious capabilities.

During the earlier period, before troubles sprang up among them, the disciples in Detroit did some very commendable evangelistic work. Alexander Linn and Philip C. Gray, in association with Eli Regal, William Thomson, Dr. Roach and others, made frequent visits to the neighboring villages, such as Pontiac, Algonac, Brockaway, Flint, Wyandotte, Mt. Clemens, Orchard Lake and other places, and held meetings. Indeed, it was no uncommon thing for them to make extended tours abroad through Illinois, Canada, and other sections of the country to preach the Gospel in destitute places. In this way the cause was planted in many localities where influential congregations have since grown up. Most of these bands thus gathered together, however, have been swept into "progressive" lines. Quite a number of the "progressive" churches now scattered through the State of Michigan were, in their incipient stages, the pioneer work of these Plum Street Church people.

But the most satisfactory mission work of the church has been done in later years, and within the limits of the city of Detroit.

THE FOURTEENTH STREET MISSION.

The first of these city missions was established on the corner of Fourteenth and Ash Streets. On the first Tuesday evening in December, 1882, a largely attended meeting of the members was held at the Plum Street Church meeting house, in which meeting it was recommended that the church authorize a committee, consisting of C. A. Lorman, J. B. Gray, James Gourlay, William F. Linn, William Smith, P. A. Tietzort, W. G. Malcomson, Alex. A. Trout and James Sanderson, to purchase a lot in the neighborhood of the crossing of Ash and Fourteenth Streets, and erect thereon a suitable building for the purpose of establishing a mission at that point. This recommendation was adopted by the church, and the committee accordingly purchased the lot on the corner of Fourteenth and Ash Streets, and erected on it a neat and comfortable meeting house, all costing about \$2,500.

The building was opened for worship May 6, 1883. Elder P. C. Gray presided at the opening. It was arranged that this mission field should be worked principally by the younger members of the church one of whom was to be appointed leader for each successive year. Accordingly, for the first year, Mr. Alex. A. Trout was appointed leader, and W. G. Malcomson and James Sanderson were appointed his supporters or assistants. For the second year, James A. Marr was assigned to the leadership; for the third, R. Harry Malcomson; for the fourth, A. E. F. Smith, and so on. each year some one, usually a different one, being appointed to direct the mission work for that one year.

We will here state, once for all, that although these young men were placed in the lead in arranging and directing mission work, the entire enterprise, like all other enterprises of this church, was kept strictly under the general supervision of the Plum Street officials.

These young people being thus assigned to personal duty were in this way impressed with a sense of individual responsibility, and the zeal and energy with which they entered into the work, and the practical results growing out of it, soon demonstrated the wisdom of the experiment, and

encouraged the inauguration of similar enterprises in other localities in the city. The older members of the church lent encouragement to the mission, not only by their frequent presence at their meetings, but by calling to their assistance the services of competent evangelists to hold protracted meetings for them. During the second year (1884) there were four protracted evangelistic meetings held at this mission point, viz., one in April, conducted by O. G. Hertzog, one in May by J. A. Harding, one in August by G. G. Taylor, and one in December by J. A. Harding. After this year there was only one meeting of this kind held each year, which was usually conducted by Mr. J. A. Harding on the occasions of his annual visits to Detroit. This mission was carried on with very creditable results for about ten years, when a combination of circumstances developed, which very materially embarrassed its progress.

About this time the mission lost by death some of its most active workers, notable among whom were Alexander A. Trout and James Sanderson, two most excellent and highly esteemed young men. Besides these, Mr. P. C. Gray and Mr. Walter Sanderson, who had from the beginning given them substantial assistance, had also been called away by death.

The working forces of the mission were further weakened by the withdrawal of several members to give assistance to the Vinewood Mission which had been established in the western section of the city.

Besides these embarrassments, the Plum Street congregation had engaged the services of Mr. W. D. Campbell, who was now preaching regularly for the home church on the corner of Fourth and Plum Streets, and a number of the mission workers withdrew from the mission to attend the Plum Street meetings in order to enjoy the entertaining and instructive preaching of Mr. Campbell.

This combination of unfavorable conditions operated so materially against the attendance at the mission meetings that it was decided to abandon the work altogether. This decision was carried into effect some time during the year 1892.

Of course, we can not at this distance fully comprehend

the situation existing at that time; still, in the light of common observation and experience, we feel justified in saying that the circumstances mentioned above should not have been considered sufficient cause to sacrifice a mission upon which so much means and labor had been expended. Backward movements always exert a demoralizing and discouraging influence; and failure is about the last thing that should be thought of by the loyal disciple of the Lord Jesus. After experiment, it may have appeared on strategic grounds that the post had not been well taken at the beginning; still, after having been taken and held for ten years, then, in view of all the interests involved at the end of that time, we are inclined to think that its abandonment was a mistake. Missions like churches have their ebbs and flows. This was only an ebb tide in the history of the Fourteenth Street Mission, and the history of similar movements leads us to believe that patience and perseverance, supplemented by wise and judicious counsels, would most probably have tided this mission over that crisis, in which event the church, instead of suffering the depressing embarrassments growing out of a retreat, might have enjoyed the inspiration which victory always imparts. Davy Crocket used to say, "Be sure you are right, and then go ahead," and a greater than Crocket, even the Lord Jesus, hath said, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Faithful continuance in well doing promises success in all kinds of enterprises in this life, and it alone has the promise of eternal reward in the life to come.

THE VINEWOOD AVENUE MISSION.

The second city mission of the Plum Street Church was established in the west end of the city, at the corner of Vinewood and Dix Avenues.

In the year 1885, Mrs. Ella F. Linn, wife of the late William F. Linn, at the request of a Mrs. Allan, organized a Sunday-school in the cottage in which the Allan family resided, located in the "Sand Hills," a sparsely settled section of the city, midway between Fort Street and Dix Road (now Dix Avenue).



VINEWOOD AVENUE.

It was more than a mile distant from any church or Sunday-school, so that the children of the neighborhood were practically destitute of Sunday-school privileges. To answer the demands of this situation, as well as to gratify the earnest solicitations of Mrs. Allan, Mrs. Linn invited the children of the community to meet with her at this cottage on Lord's days to study the Holy Scriptures. There were from thirty to sixty children that accepted the invitation, and came regularly to this cottage on every Sunday to receive instructions in the Word of God. At the end of six weeks, however, the Allan family moved away to Philadelphia, and the school was thus thrown out of a place in which to hold its sessions.

Mrs. Linn having become deeply interested in the work which she had so successfully begun, in company with her husband went out house-hunting to find another place where the school could be conducted. After considerable search, a vacant store room on the south side of Dix Road (now Dix Avenue), a few doors west of McKinstry Avenue, was secured, and to this building the Sunday-school was transferred. Here the enterprise having better accommodations assumed much larger proportions. They were now joined by about a dozen disciples who had been meeting on Fort Street near Twenty-second, and also by several families of the Plum Street congregation living in the vicinity of the new meeting place. Among these latter were Mr. John Lewis and wife. Mr. Lewis, being a very acceptable preacher of the Gospel, was very helpful to the mission. Besides these, there were two other preachers, viz., Mr. George Johnson, a Baptist, and Mr. John Hunt, a Methodist, who, with their families, also enlisted with them. In addition to the Sunday-school work which was largely attended, these disciples now began regular services every Sunday morning to observe the Lord's Supper, and they also held meetings on Sunday evenings for the purpose of proclaiming the Gospel. At these Sunday evening meetings there were frequent additions to the church. While they occupied this building Mr. Samuel Keffer, of Ontario, Canada, held a protracted meeting for them which resulted in nine baptisms. After the work had been prosecuted at

this place for one year and a half, the Methodists offered for sale their meeting house located on the corner of Vinewood and Dix Avenues which was only a few blocks from the place where the disciples were holding their meetings. Mr. J. A. Harding being in the city at this time, and regarding this a providential opening, urged the Plum Street people to purchase this property for the mission. This suggestion was favorably received, and the building was accordingly purchased for which they were to pay the sum of \$3,250—\$1,200 cash and the remaining \$2,000 in four equal annual installments. By this investment, which was made in 1887, the mission was permanently located on the corner of Vinewood and Dix Avenues. Through the energetic labors of such men as William F. Linn, Henry C. Scharnweber, Dr. William Bond Decker, A. Y. Malcomson, George Barbier, William Mitchell and others and by that of a number of equally energetic women, the mission grew rapidly into public favor and reached a numerical strength of nearly a hundred members. Besides those members of the Plum Street Church who lived in the immediate neighborhood, others from the home church, skilled in public speaking, were sent, whenever necessary, to assist the mission in preaching the Gospel on Sunday evenings, and evangelists from abroad were often employed by the home congregation to hold protracted meetings for them.

In the year 1901 the mission people concluded they were strong enough to stand alone, so they proceeded on the third day of June during this year to organize themselves into an independent church by electing elders to take the oversight of the congregation. Two brethren were accordingly chosen for this responsible post, viz., H. C. Scharnweber and F. Simkiss. Deacons were also elected; and from this time on to the present they have for the most part conducted their church work and worship independent of the Plum Street membership. Mr. Fred Simkiss preached for them regularly on Sunday evenings for about three and a half years, beginning March 25, 1900 and closing his work August 18, 1903. After the resignation of Mr. Simkiss, the writer (G. G. Taylor) was sent by Plum Street Church to them for a portion of his time, until September

1, 1904, when they secured the services of Mr. W. D. Campbell for all of his time. Under this last arrangement their membership has been considerably increased. At the present time, January 1, 1906, they have about one hundred and seventy-five members, which number is being constantly increased.

We will add that this mission has been greatly hindered at times by dissensions, but since they were for the most part purely of a personal character involving no differences of opinion concerning what Christian life ought to be, we have thought it best to relegate such matters to the arbitrament of the great judgment day when all differences will be properly adjudicated and all wrongs will be righted.

THE CAMERON AVENUE MISSION.

The next mission undertaken by the Plum Street people was in the north end of the city at Girard Hall, No. 1491 Russell Street. The first meeting held here was on November 5, 1893 and was in the nature of a Bible school, or class. This Bible class was conducted for the first three years under the supervision of Mr. Maurice R. Marr. After his resignation Mr. James Shand was appointed to its superintendency, which position he has retained until the present time.

On January 20, 1895, the first meeting for church worship was held in this hall. There were about thirty members present at this meeting. Most of these resided in that section of the city and became identified with the mission.

From this time on (January 20, 1895) similar services were conducted in Girard Hall until July 14, 1901, when the hall was sold for business purposes, and the mission was moved into a vacant store room on the corner of Clay and Cameron Avenues. Here they continued to hold their services until January, 1903. During this year a lot was purchased on Cameron Avenue near Clay Street, and a neat, comfortable meeting house was erected upon it by Mr. John S. Gray, and presented by him to the mission on the 7th day of June, 1903. The mission people have been meeting in this building ever since, and have been supplied with speakers for Sunday services principally from the



CAMERON AVENUE.

home church on the corner of Fourth and Plum Streets, Mr. F. Simkiss usually speaking on Sunday mornings, and the writer (G. G. Taylor) on Sunday evenings. They have from the beginning had a prosperous Sunday-school numbering from one hundred to one hundred and forty children in attendance. They have at the present time a church membership of about sixty who meet regularly at this mission point every Lord's day for worship.

The progress in building up primitive Christianity in this locality has not been as rapid as its promoters have desired. This is easily accounted for in the fact that the field, having been pre-occupied by other churches, which, by using all the modern appliances to make church services a simple entertainment, have in this way so perverted public sentiment and taste that it is difficult to persuade the people to accept pure, unmixed Christianity. Final success, however, is made sure to the faithful and loyal disciples of Christ by the promises of him whose promises never fail. There is, therefore, no occasion for discouragement to these disciples so long as they hold fast their Christian integrity. When his soul was cast down within him, the loyal Psalmist triumphantly exclaimed, "Why art thou cast down, O my Soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."

THE JAPANESE MISSION.

In the month of March, 1888, Otoshige Fujimori, a young Japanese, arrived at San Francisco, California. Oto (as he was familiarly called) was born February 18, 1871, at Majina, Suwa, Gori, Nagono Ken, Japan. He was, therefore, scarcely seventeen years old when he landed in America. His object in coming to this country was the betterment of his financial circumstances. Upon arriving at San Francisco, he went first to Canada, where he hoped to find a favorable location for business. Failing to find a desirable place for his purpose in Canada he returned to Detroit, Mich., where he set up business as a Japanese merchant — his stock in trade consisting chiefly in articles of Japanese manufacture. While thus engaged he became interested in the meetings of the Plum Street Church; and on the 11th of May, 1894, he was baptized by Mr. W. D. Campbell, who was at that time preaching for this church. The Fujimori family seem to have been of some prominence in Japan, as the father of Oto was a merchant dealing in rice and rice-wines; one of his brothers, a silk manufacturer; and another (an older brother) was a priest of the Shinto religion. Young Fujimori was brought up in the Shinto faith, which was the earliest, and by far the purest, religion adopted by the Japanese people. The elder Fujimori, Oto's father, was a firm believer in the Shinto religion, and when he learned that his son Otoshige had forsaken the faith of his father he disowned him, and forbade any communication between him and the members of his family.

In this state of domestic ostracism, however, the Lord came to his relief, practically illustrating the principle uttered by the Psalmist in the olden time: "When my father and my mother have forsaken me, then the Lord will take me up." There was at this time a disciple in the Plum Street Church whose name was Frederick August Wagner.

Mr. Wagner was born in Germany October 21, 1836. In his early life he joined the army, of which he was made an officer; and, as is usual with young men under such circumstances, he was inclined to be wild and acquired habits of extravagance which, it is thought, in some measure alienated his father's affection, and had some important bearing on his being disinherited by his father afterward.

He came to America about the year 1875, and located in Miller County, Missouri, where he lived—or rather boarded—with a Mr. M. H. Balshe, who was an elder of the old Spring Garden Church in that county. At this time Mr. Wagner knew but little about the English language, and he requested Mr. Balshe to furnish him with some book printed in English by a reliable scholar to aid him in the study of the language. Bro. Balshe gave him a copy of J. W. McGarvey's "Commentary on the Acts of the Apostles." In studying the language in this way, he learned the plan of pardon and was baptized by Mr. G. L. Tomson, an evangelist who was preaching at the Old Spring Garden Church, and after his baptism associated with that congregation of disciples. He soon acquired a sufficient knowledge of the language to speak it fluently, and traveled with Mr. Tomson as an evangelist. It is thought that he afterward moved to Charleston, Ill., from which place he went to Detroit, Mich., and became a member of the Plum Street Church.

He continued to hold his membership with the Plum Street Church until 1898, when with Oto he was sent out by this church as a missionary to Japan. To this mission Mr. Wagner sacredly consecrated himself with all he possessed until the day of his death.

Mr. Wagner's experience in early life had been almost exactly similar to that of young Fujimori—his infidel father having disowned and disinherited him because he became a Christian. This similarity of experience in the lives of the two men generated in the heart of Mr. Wagner a deep sympathy for the young stranger from Japan now grieving over the loss of all inter-

course with his home people. As a result, there sprang up between them a warm and tender friendship.

On account of his imperfect knowledge of the English language, and other causes, Oto's business ventures in Detroit were unsuccessful. Hoping to improve his business, he left Detroit and went to Boston, Mass., where, after a few months of fruitless struggles, he found himself financially stranded. Greatly depressed in spirit on this account, and on account of the alienation of his father and isolation from all earthly friends, he concluded to write to his faithful friend, Mr. Wagner in Detroit, for advice. This noble Christian man at once advised him to return immediately to Detroit where he would have at least the sympathy of his church people. On his arrival in Detroit Mr. Wagner received him kindly, and gave him a room in his own residence. Ascertaining from him that he could make candy, he advised him to follow this trade for a living, and at the same time attend night school in order to obtain a better knowledge of the English language which would better qualify him to engage in other callings as Providence might open the way for him. Young Fujimori followed this advice. He succeeded well in his candy business, and also proved an apt student; so that in a little while he had acquired a practical knowledge of the English tongue.

It soon became manifest to Mr. Wagner that his *protege* possessed fine intellectual faculties, and also moral qualities of a high grade. In a familiar conversation with him one day he asked him how he would like to prepare himself to go as a Missionary to his native country and teach his people the religion of Jesus, which he himself had adopted. The reply came quick and ready, that nothing would give him greater happiness, as his heart was overburdened with sadness when he realized that those who were nearest to him in life were all involved in pagan darkness. From this time on for the next three years Mr. Wagner, with this object in view diligently taught him the word of the Lord.

By this intimate association their hearts were knit together; and they learned to love each other like Paul and

Timothy. When, therefore, the time drew near for Oto to return to his native land, the thought of separation became oppressively painful to them both.

To the careful observer of events, the traces of a divine providence are clearly discernible in the lives of men. Some one has said, "There is a divinity that shapes our ends rough—hew them as we may." This appears to have been true in the experiences of these two men. Born in regions far remote from each other, prompted by some inscrutable yet seemingly well-designed influence to cross the sea and sojourn in a land most favorable for the acquisition of accurate knowledge of the Lord Jesus, associated with a church people ready and anxious to co-operate in an unpremeditated missionary enterprise, subjected to such similar social conditions as most naturally engendered feelings of the deepest sympathy and of the tenderest affection until finally a crisis in their lives was reached when the ultimate design of all these providential over-rulings seemed to unfold. Circumstances and associations between them had been such that a continuation of their close personal companionship was felt by both of these men to be absolutely necessary to their future happiness. This feeling thus generated gave birth to the Japan Mission.

Mr. Wagner determined to accompany his young friend to Japan, that thus in the fellowship of Christian labor and love they might still be together, and devote their associated lives to the work of Christianizing a heathen people.

They sailed from San Francisco, California, on the 18th day of February 1898, and arrived in Japan some time in the following month.

Oto had not been assured that he would be kindly received by his father on his return, but when they landed in the home port he was cordially met by his father, who fell upon his neck and embraced him. They were escorted to the paternal homestead where he was joyfully greeted by the old mother from whom he had been separated for ten long years. Both Oto and his kind benefactor were hospitably entertained in his father's house

for some time, and until they decided on a location for their future operations. They concluded to begin their work at Takahagi, Shimousi, and accordingly the Mission was opened at this place December 2, 1898.

It was the original purpose to form a colony of Japanese Christians at Takahagi; and to carry out this purpose a tract of land consisting of ten or fifteen acres was purchased on which to settle the colony. After it had been paid for, it was found that the title was imperfect in that a bank held a mortgage on a tract of fifty acres of land of which the tract purchased for the mission was a part, so when the mortgage was foreclosed, in order to hold the part which had been paid for, it was necessary to purchase the entire tract of fifty acres, which was done at a cost of \$1,200.00 for which amount Oto went in debt.

Being unable to meet this indebtedness personally, he appealed to the Plum Street Church to raise the money from the American brotherhood. In this way the debt was soon lifted, chiefly through the generosity of Mr. John S. Gray of the Plum Street Church, who, after a little more than half the amount had been raised, with characteristic liberality contributed the balance; and the Mission property was relieved of all financial encumbrance. Besides the buildings previously constructed on the farm, Oto is now planning to erect on it a mission school house in which the native children can be educated and trained under circumstances most favorable for their Christianization.

Since the mission began Oto has baptized 140 converts. The Mother Church at Takahagi has at the present time (Feb. 19, 1906) a membership of about seventy-five. It has become a missionary center; and from it Oto and his native helpers have aggressively pushed their work out to neighboring towns, and missions have been opened at Kayada, Shimobara, Horikawa, Nagai and Taka. The membership at these subordinate missions numbers more than sixty souls, making a total of nearly one hundred and fifty members that in seven years' work have been rescued from heathen idolatry to serve the true and living God.

Near the end of the third year (Sept. 2, 1901) this successfully begun enterprise suffered an irreparable loss in

the death of Mr. F. A. Wagner, its original projector; and who, while he lived, was its chief supporter.

It was a sad blow to Oto when he lost this, his dearest earthly friend—excepting, perhaps, those of his own father's household. His letters written to Plum Street members about the time of this sad event were like the wails of a broken-hearted orphan child. Mr. Wagner died at Takahagi Sept. 2, 1901, in his sixty-fifth year. We rejoice to believe that while the body of the beloved Wagner sleeps beneath the turf of a land over which still broods the gloom and darkness of an idolatrous worship, his ransomed spirit bathes in the celestial light of a sunnier clime. We are pleased to record that although Mr. Wagner's father disowned him when he became a disciple of Christ, yet he relented before he died; and on his deathbed sent for his son, and a complete reconciliation was effected. As an attestation of his sincerity in this transaction the elder Wagner remembered his son in his will bequeathing to him a very respectable annuity—the annuity feature being explained possibly in the fact that Mr. Wagner, the legatee, lived and died a bachelor.

We should explain that a number of other churches and individual Christians have contributed to the support of the Japan mission; but inasmuch as its principal support has come from the Plum Street Church, and its original projectors and personal agents in the work itself were members of this congregation of disciples, we have felt justified in placing it among the mission enterprises of the Plum Street Church of Christ.

Here we lay down our pen cherishing the hope and breathing a prayer that this reminder of the struggles of our fathers, and the achievements wrought in the past, will inspire in the hearts of all who read these pages a fixed and determined purpose to render faithful service in maintaining and propagating the principles of *primitive Christianity*. Let us ever be mindful of the apostolic admonition, "I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). To this inspired sentiment we subscribe an unqualified—Amen.

NOTE.

The following Documents—referred to in the body of this work (pages 18 and 36)—are here appended because of the important place they occupied in the affairs of the Plum Street Church; and also that our readers may have an opportunity to judge for themselves of their real character.

The first of these compendiums was compiled by Isaac Errett and adopted by the first "New Interest" faction in the year 1862, but was set aside when the union was effected in 1865.

The second was compiled by L. V. Berry and Colin Campbell and adopted by the second "New Interest" faction in 1867 and, so far as the writer knows, has never been abandoned.

APPENDIX I.

A SYNOPSIS OF FAITH AND PRACTICE OF THE CHURCH OF CHRIST,

Meeting at the corner of Jefferson Avenue and Beaubien Street, Detroit; together with the By-Laws which regulate the Order and Business of the Church.

SYNOPSIS.

For the information of the public, the following statement of faith and practice is put forth by the Church of Christ meeting at the corner of Jefferson Avenue and Beaubien Street, in the city of Detroit.

I. We accept the Bible—Old and New Testaments—as the Word of God; as furnishing the only certain and sufficient knowledge of God, of Salvation, of Duty and of Destiny: so that we need no other basis of faith, guide to duty, or bond of union, than is therein contained. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. iii. 16, 17.)

II. While eschewing the metaphysical distinctions and technicalities of philosophies and creeds, on the subject of the Trinity, as being fruitful sources of confusion and strife among Christians, we recognize the tri-unity of the Godhead in the teachings of the New Testament, and accept, in the fullest sense; as a matter of revelation, and not of philosophy; of faith, and not of speculation, every Bible utterance concerning Father, Son and Holy Spirit. (Matt. xi. 27; John i. 1-5, 14; John xiv, 16, 17; xvi. 7-15; Matt. xxviii. 19.)

III. We regard the Divinity of the Lord Jesus, as emphatically the Christian creed—the truth to be believed; out of which, when believed, flows salvation to the sinner;

out of which also spring the obligations, enjoyments and hopes of spiritual life. Hence, in laboring for the conversion of sinners, this is the great theme; and in accepting converts to baptism, the only confession of faith to which they are required to assent is, That Jesus is the Son of God, and the Anointed Prophet, Priest and King, through whom we are to obtain "wisdom, righteousness, sanctification and redemption." (Matt. xvi. 15-20; 1 Cor. iii. 11; Eph. ii. 19-22; John xx. 31; Acts viii. 35-38; 1 John v. 1.)

IV. Not only do we accept as facts, the death of Christ as a sin-offering, and his resurrection from the dead, but we regard these mighty facts as constituting the very Gospel by which we are saved. (1 Cor. xv. 1-4.) Facts, Precepts, Promises comprise the Gospel scheme. Jesus, the divine Savior, is the center of all these. The facts concerning Jesus believed; the commandments of Jesus, obeyed; the promises of Jesus, enjoyed; these constitute the essentials of the Christian religion—the marrow and fatness of the Gospel feast.

V. Faith and repentance are the indispensable prerequisites of baptism. An entire reliance on Jesus as a crucified and risen Savior joined with such a sorrow for sin as shall lead the heart and life away from wickedness, to the service of the Lord, is enjoined on, and required of every person seeking admission to baptism and church membership.

VI. To such a believing penitent, baptism is "for the remission of sins;" not as procuring or meriting pardon, nor yet as accomplishing spiritual regeneration; but as bringing the believer into contact with Gospel promises, and conveying to him a Scriptural assurance of forgiveness. Hence we teach every person coming to baptism to trust implicitly the Savior's promise—"He that believeth and is baptized shall be saved" (Mark xvi. 15, 16).

VII. In baptism, the believer is immersed "in the name," or by the authority of the Lord Jesus, "into the name of the Father, and of the Son, and of the Holy Spirit," and thus enters into covenant relationship with God as his Father, with Jesus as his Savior, and with the Holy Spirit as his Comforter. Being buried with Jesus by

baptism into death, and rising to walk in a new life, he is entitled to the promises of the Gospel, and is under the most solemn covenant obligations to walk in all the commandments of the Lord.

Presuming not to judge those who have honestly mistaken sprinkling or pouring for baptism, but who show in their lives a cheerful conformity to all the known will of God, we nevertheless feel bound to maintain the integrity of this ordinance: First—because we dare not interfere with divine appointments, to change either their form or their design; and secondly—because we see in immersion, which all admit, and not in sprinkling or pouring, which but a part accept, a possibility of ending controversy and promoting union among the people of God. We do not wish, however, to place any obstacle in the way of any of the children of God who may desire to partake with us of the Lord's Supper, or to share in any of the privileges of Christian worship.

NOTE.—We submit the following passages of Scripture touching the *action*, the *subjects* and the *design* of baptism to the careful consideration of the reader.

1. They were baptized by him in the river Jordan. Matt. iii. 6; Mark i. 5. John was baptizing in Enon near to Salim, because there was much water there. John iii. 23. And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. Acts viii. 38, 39. They were buried with him by baptism into death. Rom. vi. 4. If we have been planted together in the likeness of his death. Rom. vi. 5. Buried with him in baptism, wherein also we are risen with him. Col. ii. 12. The bath or washing of water. Eph. v. 26. Bath of regeneration. Titus iii. 5.

2. He that believeth, and is baptized. Mark xvi. 16. Repent and be baptized. Acts ii. 38. They that gladly received the word were baptized. Acts ii. 41. Believers were added to the Lord, multitudes both of men and women. Acts v. 14. When they believed Philip they were baptized, both men and women. Acts viii. 12. What hinders me to

be baptized? If thou believest with all thine heart, thou mayest. Acts viii. 36, 37. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Acts xviii. 8. Buried with him in baptism, wherein ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. Col. ii. 12.

3. He that believeth and is baptized, shall be saved. Mark xvi. 16. Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38. Arise and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16. Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. John iii. 5. Ye are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ, have put on Christ. Gal. iii. 26, 27. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit. Tit. iii. 5. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. 1 Peter iii. 21.

VIII. Being desirous of returning, as fully as possible, to the purity and simplicity of Primitive Christianity, we have been led, from a careful examination of the Scriptures, to the following conclusions:

1. The first church of Christ was planted in Jerusalem, on the Pentecost succeeding the resurrection of the Messiah. See Acts ii. *in extenso*.

2. Its converts were accepted to baptism and church membership, on their faith in Jesus Christ, and repentance toward God—and not upon subscription to any human creed or articles of faith.

3. "They that gladly received the word were baptized;" no infant membership was recognized.

4. "They continued steadfastly in the Apostles' teaching and fellowship, in breaking of bread and in prayers." Acts ii. 42. *In the teaching of the Apostles, therefore, as*

found in Acts and in the Epistles, are Christians to find an *authoritative* utterance of the will of God.

5. From the apostolic teaching we learn: That all the baptized believers dwelling in one locality constituted the church in that locality.

That every church when organized by an Apostle or Evangelist, was an independent community, so far as its own affairs were concerned, with a government of its own; dependent on and amenable to other churches only so far as the sentiments of Christian brotherhood, or the demands of weakness or poverty, might allow of a mutual claim for counsel and co-operation.

That every church, when fully organized, had a Bishop and Pastor, and frequently a plurality of Bishops, to preside over its spiritual interests; and Deacons, who attended to the wants of the poor, and the temporal interests of the church, and assisted likewise in its spiritual ministrations.

That the churches met on the first day of the week for prayer, praise, preaching, teaching, exhortation, observance of the Lord's Supper, contributions for benevolent purposes, and the cultivation of brotherly love.

That as soon as the ability of a church or of neighboring churches allowed of it, Evangelists or Missionaries, duly qualified and approved, were sent forth to preach the Gospel in other regions, foster infant churches, and oversee them until organized.

That in accomplishing all these functions, the churches had nothing but apostolic teachings to guide them, in all matters of expediency outside of apostolic teaching every church acting on its own responsibility.

That human leaderships, sects and parties were discouraged and denounced as anti-Christian.

That on this simple basis of the Lordship of Christ and apostolic authority, it was sought to unite in one brotherhood all who received Jesus as their Savior and King.

We seek to return to this standard of the Apostles' doctrine. In this age of division and distraction, we esteem it our especial duty to call Christians from the confusions

of the apostasy to the order and harmony of the primitive church; from human creeds and philosophies to the Bible; from party to Christ; from denominational names and interests, to the symmetry and perfection of the Body of Christ; from speculative theology, which divides, to the faith and love of Christ, which unite; from all that tends to alienation and partyism, to the units and unity which apostolic teachings present. *There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* Eph. iv. 4-6.

IX. To sum up all in one paragraph: Christ Jesus is our all; without his Light and Love, we perish forever. His Divinity is our foundation; his life our example; his death our salvation; his resurrection our hope; his intercession our foundation of grace and mercy; his teachings our guide; his church our school; his Spirit our comforter; his gospel our reliance for the conversion of sinners; his commandments our life; his promises our rejoicing; so that through faith and obedience we may be blessed with "all spiritual blessings in heavenly places in Christ Jesus." To trust in the Lord Jesus, to love and obey him — this is salvation here, and life eternal hereafter.

X. This declaration of our faith and aims is not to be taken as a creed. We assume no right to bind the conscience with any stereotyped formula. Vital religion is a thing of growth in the heart of the individual Christian. We design a mere statement, for general information, of the purposes which have induced us to band together, and the principles we propose to develop. We have no sectarian shackles with which to bind Christ's freemen — no spiritual prison-house for the confinement of the soul. We present no authoritative standard of interpretation of the Bible. The Spirit that indited the Word can best bring home to the heart the significance of its truths. The practice of the divine precepts furnishes the best interpretation. We repudiate all human authority in spiritual concerns. Matt. xxiii. 8-12; John vii. 16, 17.

May the God of grace and truth bless the reading of

these pages, that they may assist in giving consistent views of the Gospel to the human inquirer, as well as in dissipating the prejudices of Christians; so that the former may be led to accept the salvation of God, and the latter "be encouraged to seek after the simplicity of faith and unity of spirit, which belonged to the church of Christ before sects disturbed her harmony, or treacherous hands rent her seamless garment.

BY-LAWS.

For the Regulation of the Order and Business of the Church.

I. The affairs of the church shall be under the management of the pastor and those associated with him in office—they being responsible to the church therefor—except where any special business shall, at a business meeting, be assigned to a committee.

II. Any immersed believer, expressing a desire to unite with us in carrying out the objects of our organization, shall be entitled to membership, unless satisfactory reasons are known against his or her admission.

III. Members of the church, of both sexes, shall be allowed to participate in the social services of the church, and shall vote on all questions equally.

IV. At the meetings on the Lord's day the services shall be conducted by the pastor and such brethren as may be invited by him to assist. At the business meetings any member who desires may speak. While we wish to impose no arbitrary rule, it is nevertheless expressed, as the general sentiment of the church, that such speeches should not exceed ten minutes in length.

V. Regular business meetings of the church shall be held annually on the first Monday in January. Special business meetings may be called by the officers, at their own suggestion or at the request of not less than five members.

VI. The pastor shall preside over the business meetings; or, in his absence, the senior officer present; or, in the absence of all the officers, any one who may be called to the chair by the members of the church present.

VII. No business meetings shall be held on the Lord's day.

VIII. All meetings shall be opened by reading the Scriptures and prayer, and closed by prayer.

IX. The order of business shall be:

1. Reading minutes of last meeting.
2. Report of the Secretary.
3. Report of the Treasurer.
4. Report of the Sunday-school Superintendent.
5. Reports of Committees.
6. Miscellaneous business.
7. Reading and approval of the minutes.

X. The election of all officers, except Treasurer and Secretary — who shall be appointed by the Deacons — shall be by the church; a vote of at least two-thirds of the members being requisite to elect any one to office.

XI. Bishops and Deacons shall be elected to serve during good behavior; but they may be required to resign by a vote of two-thirds of the members of the church, or their resignation may be accepted by a majority vote.

XII. The salary of the pastor shall, from year to year, be fixed by the Deacons, subject to the approval of the church.

XIII. In matters of discipline, it shall be the duty of the officers of the church to investigate all charges regularly made, and report to the church their decisions for approval. In case of a decision, when approved by the church, being complained of as unjust by any party involved in said decision, upon request made by such party to the officers, the matter of complaint shall be referred to a committee mutually chosen from sister churches by the officers and the complainant, and the decision of that committee shall be acquiesced in as final.

XIV. The officers shall meet at least monthly for consultation on the interests of the church.

XV. It is understood that while we enter into these regulations, to preserve order and expedite business, the great law by which we propose to be governed in all our public and private intercourse is the law of love.

XVI. Any member of the church desiring to withdraw membership, whether the reasons for such withdrawal are approved by the church or not, shall be entitled to a certificate of his or her standing at the time of such withdrawal.

XVII. In all matters of order in the business meetings, not provided for in these rules, the presiding officer shall be governed by the rules laid down in Cusning's Manual.

XVIII. No change shall be made in these rules, nor in the established order of the church, except by a vote of at least two-thirds of the members of the church; notice of said change to be given at least three months before the next regular business meeting.

APPENDIX II.

THE CHRISTIAN CHURCH BUSINESS MANUAL.

DETROIT, November 1867.

At a meeting of the Church of Christ (corner of Jefferson avenue and Beaubien street), it was moved and carried, That in order to facilitate business, save time, prevent wrangling, and to enable members to act understandingly and harmoniously in conducting the affairs of the Church, we adopt the following by-laws and regulations:

MEMBERS.

1. The Church shall consist of immersed believers in the Lord Jesus Christ, as the Son of God and the Savior of the World; and any such may become members, unless satisfactory reasons are known against his or her admission.

It shall be the duty of the entire membership, while ever remembering that it is the duty of every one who has named the name of Christ, to depart from all iniquity, that they are also bound to labor for the Church's usefulness and power, for good to those in and those outside of its pale, and in order to do this, harmony must prevail. Essential to the end is the duty of submitting to one another in the fear of the Lord, and it is scriptural as well as natural that the minority yield to the majority in all things not involving a breach of Heaven's commands. The Law being fulfilled in *Love* to God and *Love* to Man. That Love will lead us to seek each others' good, to edification, to mutual and fraternal relations as members of Christ's body, as branches of the True Vine, and as the heirs, with him, of an eternal inheritance in Glory.

MINISTRY.

2. The Church shall have its Minister or Ministers, whose special duty it shall be to preach the Word, immerse penitent believers, visit all the members at least twice in the

year, attend to the poor and the sick whether in body or mind, report cases of discipline to the Elders, adopt measures of instructing the members, and in all things endeavoring to do the work of an Evangelist.

ELDERS.

3. That it shall be the duty of the Elder or Elders to oversee, guide, direct, and watch over the Church and its affairs, act the part of Shepherds to the Flock (and in cases of discipline, judge the facts and state the law applicable to them); from which, however, the Church, by a majority, or the party feeling aggrieved, may appeal to a council of seven brethren or sisters, mutually chosen out of this or sister churches, three by the Elders, three by the other party, and one by the six. These seven having power to add to their number, if they think necessary. The decision of said Council to be final in all cases; and to be reported within one month. It shall also belong to the Elders to preside either by themselves in turn, or those whom they may request, over all meetings of the Church proper. In the absence of such, then the meeting may appoint its President.

DEACONS AND DEACONESSSES.

4. It shall be the duty of the Deacons and Deaconesses to take charge of the Financial affairs of the Church, collect dues, appoint their own Treasurer, the Sexton or Steward, attend to baptisms, the Church socials, seating of strangers, and the comfort of the members generally.

CLERK.

5. It shall be the duty of the Clerk or Secretary to keep a record of all the names and residences of the members, of all the business done at the Church or official meetings, correspond if requested by the Minister or Elders, write letters for retiring members, take charge of letters received, and any other work properly belonging to his office.

SUNDAY-SCHOOL.

6. The Sunday-school shall appoint its own Superintendent subject to the approval of the Church, whose duty

it shall be to appoint the Teachers, also subject to the Church's approval. He shall also endeavor to classify the pupils according to their advancement, in study, and with the Teachers, devise means and plans for the enlargement and usefulness of the school, and especially seek for the Church's co-operation in its work.

ELECTION OF OFFICERS.

7. The Minister, at a duly called meeting, shall be chosen by a two-third vote of the Church, and on such terms as may be mutually agreed on. The Elders and Deacons, which includes Deaconesses, by a two-third vote also, and during good behavior. They, as well as the Sunday-school Superintendent, however, may be removed, by a two-third vote of a duly called meeting of the Church; the object of which meeting shall be duly and fully stated in the announcement of such meeting.

DULY CALLED MEETINGS.

8. A duly called meeting shall be *one* announced for two Lord's days immediately preceding, and when on important business, its nature shall be stated.

RESULTS STATED.

9. The results of the business meetings shall be stated at the next succeeding meeting of the Church, without discussion or questions being asked or answered. The opportunity for such having already taken place.

ANNUAL BUSINESS MEETINGS.

10. There shall be an Annual business meeting of the Church held on the first Monday of January of each year, to balance accounts, hear reports from the Secretary, Minister, or Elders, respecting the spiritual condition of the Church, from the Deacons on its financial condition, from the Sunday-school Superintendent on the condition of the Sunday-school, also reports from committees, etc.

SPECIAL BUSINESS MEETINGS.

11. Special business meetings may be called by the Elders at their own suggestion, or at the request of not less than ten members.

CONDUCT OF MEETINGS.

12. All meetings shall be opened by prayer, and reading a portion of the Scripture, and closed with prayer or benediction. Praise may be added. Meetings shall not continue later than half past 10 P. M.

DECISIONS—HOW ESTABLISHED.

13. All questions of inference, judgment, or expediency, pertaining to the business of the Church, election of officers excepted, shall be determined by the majority vote of the members voting, after the subject has been fairly and duly considered, to which decision there must not be opposition, either directly or indirectly, any guilty of such conduct subjecting themselves to exclusions as unruly members.

MEMBERS PARTICIPATING.

14. Members of the Church, of both sexes, shall be allowed to participate in the social services of the Church, and shall vote on all questions equally. The Church, however, may of itself, or through its Elders, choose those who are to take up the time of the public or special meetings of the Church. The principle being "Do all things to edifying."

ELECTION BY BALLOT.

15. The election of officers shall be by ballot, having been nominated at least two weeks preceding. Ordinary business may be as the then meeting may decide. Everything like electioneering in connection with the affairs of the Church, shall be considered disreputable and subject those engaged therein to be dealt with as disorderly persons.

ORDER OF BUSINESS MEETINGS.

16. The order of all regular business meetings of the Church shall be:

1. Reading the minutes of last meeting.
2. Report of the Minister, Elders and Secretary.
3. Report of the Deacons and Treasurer.
4. Report of the Sunday-school Superintendent.
5. Reports of Committees.
6. Miscellaneous business.

7. Adoption of measures for next year.
8. Reading and approval of minutes.
17. Order of Special Meetings:
 1. The business the meeting was called for.
 2. Unfinished business.
 3. Miscellaneous.

CONDUCT.

18. The motto of all meetings shall be:

1. That all things be done decently and in order.
2. That nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than himself.

RULES OF ORDER.

19. All previous regulations of the Church inconsistent with these are repealed. That we adopt as the basis of our business action the Rules of Order contained in the book entitled Pastor's hand-book, in use among our Baptist brethren, and which is here transcribed.

RULES OF ORDER.

ORGANIZATION OF AN ASSEMBLY.

Every deliberate assembly becomes *de facto* subject to those rules and forms of proceedings necessary to the accomplishments of the purposes of its convocation.

When the number of a quorum has not been determined by rule, the majority of the members composing the assembly constitute said quorum.

In adopting rules of business, it is usual to provide for the mode of their amendment, suspension, or repeal. But where there is no provision, a rule can not be suspended in a particular case, except by general consent.

When any existing rules of proceeding are disregarded or infringed, any member has a right to require the enforcement of the rule, without debate or delay, it then being too late to alter or suspend it for that particular case.

All questions should be decided by a majority of votes; unless by special provision less than a majority be allowed, or more than a majority required to effect a decision.

PRESIDING OFFICER.

It is the duty of the presiding officer to call the members to order at the proper time; to announce the business in its order, before the assembly; to receive and submit all motions presented by the members; put to vote all questions regularly moved, and announce the result; to enforce the observance of order in the debate, and decorum among the members; to receive and announce communications; to authenticate by his signature, when necessary, the acts and proceedings of the assembly; to inform the assembly, when necessary, or when referred to for the purpose, on a point of order or practice; to name committees, when directed in a particular case, or when it is made a part of his general duty by a rule; and in general, to represent and stand for the assembly, declaring its will, and in all things obeying implicitly its commands.

In case of the absence of the Chairman, or his withdrawing from the chair, for the purpose of participating in the business, the Vice President shall preside, and if there be no Vice President a presiding officer must be elected, *pro tempore*, the Secretary conducting the proceedings meantime. The presiding officer should rise to state a motion, or put a question to the assembly, should give the closest attention to each speaker, remembering that but one subject can be before the assembly at once, and when brought into doubt as to his manner of proceeding, should remember that the great purpose of all rules and forms is to subserve the will of the assembly, rather than restrain it, to facilitate and not obstruct the expression of the deliberate sense.

SECRETARY.

The principal duty of the Secretary in legislative assemblies is to preserve the record of what is done in the past, not including what is merely said or moved. In more informal bodies, though governed by the spirit of this rule, he is also expected to keep in some sort an account of the proceedings; to call the roll of the assembly when a call is ordered; read papers required to be read; notify Committees of their appointment; authenticate all the proceedings of the assembly by his signature; and pre-

serve the papers and books belonging to the assembly. The clerk should stand while reading or calling the assembly.

MEMBERS.

All members have an equal privilege of submitting, explaining and advocating propositions.

No member in the course of debate shall be allowed to indulge in personal reflections.

If more than one member rise to speak at the same time, the member that is most distant from the Moderator's chair, shall speak first.

If any member consider himself as aggrieved by a decision of the Chairman, it shall be his privilege to appeal to the assembly, and the question on such appeal shall be taken without debate.

No member should decline voting on any question unless excused by the assembly, and silent members should be considered as acquiescing with the majority, unless excused from voting.

Every proposition before the assembly shall be reduced to writing, at the request of the Chairman or any member.

PREVIOUS QUESTION.

A proposition may be suppressed by the previous question, put in the following form: "Shall the main question now be put."

If the previous question is decided in the negative, it may not be renewed the same session.

The affirmative decision of the previous question requires the original motion to be immediately put, without further debate and in the form in which it exists.

INDEFINITE POSTPONEMENT.

A proposition may be suppressed entirely by the motion for indefinite postponement. As an indefinite adjournment is equivalent to the dissolution of an assembly, the indefinite postponement of a subject entirely disposes of it.

A subject thus postponed can not be called up again the same session, unless by the consent of three-fourths of the members who were present at the decision.

LAYING ON THE TABLE.

A proposition may be postponed for information or reflection, and examination, or for opportunity to attend to something else claiming present attention.

If laid on the table for this purpose, it may be taken up by motion, at the convenience of the assembly; if postponed for a particular hour, it must be taken up at the time specified; if laid on the table to give place to other business, if not called up by motion, it remains as though indefinitely postponed.

REFERENCE TO COMMITTEE.

A proposition may be referred to a standing or select committee, with discretionary power, or with general or particular instruction, or parts of the proposition may be referred to different committees for the purpose of having the subject more thoroughly considered, and presented to the assembly in a more satisfactory manner.

DIVISION OF A QUESTION.

When a proposition comprises several distinct parts, which are so far independent of each other as to be susceptible of division into several questions, and it is supposed that the assembly may approve of some, but not of all these parts, by the order of the assembly on a motion regularly made and seconded, (or at the request of the Chairman or any member, if there be no objection,) that proposition may be divided, and the parts considered separately, as so many distinct motions.

FILLING BLANKS.

Blanks left in a proposition by the mover, may be filled by a vote of the assembly, taking the question upon the largest number, and the longest time, first.

SIMPLIFYING QUESTIONS.

Matter embraced in two propositions may be reduced to one by reference to a Committee, with instructions, or by rejecting one and adding the substance of its meaning to the other, in an amendment.*

A mover may not modify or withdraw his own motion,

after discussion, if any member object, without a formal vote.

Nor may a member accept an amendment to his proposition after discussion, without its being passed by a vote, if any member object.

AMENDMENTS.

Amendments to a proposition should be proposed in the order of its paragraphs. Amendments may be made in three ways, by striking out words, by inserting words, or by striking out some words and inserting others. There may be an amendment to an amendment, but not an amendment to that amendment. The last amendment should be taken first, and all motions in that order.

Whatever is agreed to by the assembly, on a vote either adopting or rejecting a proposed amendment, can not be afterwards altered or amended.

Whatever is disagreed to in a proposed amendment, by the assembly, on a vote, can not be afterwards moved.

The inconsistency of a proposed amendment, with one which has already been adopted, is a ground for its rejection, by the assembly, upon a vote, but not by the Chairman.

Amendments may be made to a proposition not only varying its meaning, but presenting a directly opposite sense, and often in Legislative assemblies bills are amended by striking out all after the enacting clause and inserting an entirely new bill; and resolutions are amended by striking out all after the words "resolved that," and inserting a proposition of a wholly different tenor.

DIFFERENT MOTIONS.

When any motion is under debate, no motion can be received unless to amend it, to commit it, to postpone it for the previous question, or to adjourn.

A motion to adjourn takes precedence of all others, and when made simply, without specifications of purpose, or time, is taken without debate.

An adjournment without day is equivalent to a dissolution. An adjournment pending the consideration of any

subject, supersedes that discussion unless brought forward in the usual way.

Any question upon the rights of members takes precedence of all other motions except that for adjournment.

A motion for the order of the day, previously fixed upon, ranks next in privilege to the motion upon the rights of a member.

INCIDENTAL QUESTIONS.

Incidental questions or such as grow out of the original proposition before the assembly—as, questions of order, motions for reading of papers, and leave to withdraw a motion, and suspension of a rule, and an amendment of an amendment—must be decided before the question that gave rise to them.

SUBSIDIARY MOTIONS.

It is a general rule that subsidiary motions, such as to lay on the table, for the previous question, for postponement, for commitment, or amendment, can not be applied to each other.

The exceptions to this rule are, that motions to postpone, to commit, or to amend a principal question may be amended.

But subsidiary motions can never be applied to dispose of or suppress each other.

ORDER OF PROCEEDING.

When the proceedings of an assembly are likely to last a considerable time, and the matters before it are somewhat numerous, an order of business should be determined. When no such order exists, and several subjects are before the assembly for consideration and the assembly take no motion as to what subject to take up first, the presiding officer is not bound to any order, but may use his own discretion.

In considering a proposition consisting of several paragraphs, after the paper has been once read by the clerk, the presiding officer should read it through in paragraphs, pausing upon each, for opportunity to amend, and when the whole paper has been gone through with in this man-

ner, the final question on adopting or agreeing to the whole paper as amended or unamended, should be passed.

When a paper referred to a committee has been reported back to the assembly, the amendments only are first read in course, by the clerk. The presiding officer then puts the question on the several amendments in their order, afterward miscellaneous amendments may be proposed by the assembly, and when these are gone through, the question is put on agreeing to, or adopting the paper as the resolution, or order, of the assembly.

ORDER IN DEBATE.

The presiding officer is not expected to take part in debate, but may state matters of fact within his knowledge, affecting the subject under discussion; inform the assembly on points of order, when called upon to, or it seems to become necessary; and address the assembly upon any appeals from his decision on any question of order.

A member rising to speak in the assembly shall address the presiding officer and not proceed till his name is called by that officer.

When several rise together, the chair shall decide who shall speak first. It is usual to give preference to the mover of a resolution, or of an adjournment to the mover of the adjournment, or when two rise together, to give the preference to the opponent of the measure.

When a member gives way to another to speak, he really resigns the floor, and can retain it only by the common consent, or vote of the assembly.

The presiding officer may have preference to other members on subjects upon which it is proper for him to speak, but may not interrupt a member, unless out of order, to speak himself.

Members must confine themselves, in speaking, to the subject under discussion.

When called to order, for irrelevancy, the speaker may proceed unless a motion prevail that he is out of order.

No member should speak more than once upon the same question, unless permitted by the assembly, while

others who have not spoken, wish to speak, unless it be to explain; but he may not interrupt a speaker to explain.

To shorten debate, resort may be had to the previous question, (this liberty is very liable to abuse and should be discountenanced) or a special order may be determined in reference to a particular subject, requiring all debate upon it to cease at a specified time, or the time allowed to each speaker may be limited.

Respectful attention should be paid to every speaker.

If a member use language offensive or insulting to another, he may be stopped by one or more rising for the purpose, or by the Chairman, and the words objected to, stated or written down on the minutes of the clerk, that the offender may disclaim, or apologize for the offense, or receive the censure of the assembly.

TAKING THE QUESTION.

A proposition made to a deliberative assembly is called a motion; when propounded to the assembly for their reception or rejection, it is denominated a question; when adopted, it becomes the order, resolution or vote of the assembly.

The proposition is propounded in this form: "As many as are of opinion that," etc., first in the affirmative and then in the negative. The expression may be given according to the order of the assembly by saying aye or nay, by raising the hand, or by the clerk's taking the ayes and nays. In the former cases, which are more common, the presiding officer decides the vote from the sound of voices or the appearance of hands. If the decision be doubted, the division of the house may be called for, the members voting in the affirmative and negative taking different parts of the house, or rising as called upon and standing to be counted. If the decision has been declared, a member coming in can not call for a division, nor can any person after other business has been taken up.

If the members are equally divided upon a question, the presiding officer may give the casting vote, or by declining to vote leave the proposition negatived.

Every person is bound, unless excused, to vote on all questions.

A person not present when the question is taken can not give his vote.

Before the negative has been taken, a member may rise and speak or propose amendments, and thus renew the debate. But in modes of taking the question when the vote begins on both sides at once, the debate can not be renewed, and an attempt to speak is out of order.

If a question arise on a point of order, for example, as to the right or duty of a member to vote while the division is taking place, the chair must decide peremptorily, subject to the correction of the assembly after the division is over.

RECONSIDERATION.

It is a fundamental principle in parliamentary proceedings, that a question once decided can not again be brought up. This principle is adhered to in all its strictness in the British Parliament, but in this country, while the principle is recognized, provision is made against the great inconvenience that might sometimes attend it, by the motion for reconsideration.

This motion is allowed only when moved by one voting in the majority, and when there are as many present as when the resolution passed.

The passage of the resolution for reconsideration places the question precisely where it was before the decision, and leaves it open for discussion, amendment, adoption or rejection.

COMMITTEES.

It is common in deliberative assemblies, to have matters prepared to be acted upon by a committee selected for that particular purpose, called a select committee, or by a committee appointed beforehand, to have charge of all matters of a similar nature.

They may receive instructions when the business is given in charge, or at any stage of its progress, or be allowed discretionary power.

Committees may be appointed by the chairman in pursuance of a standing rule or vote of the assembly, or by nomination and vote of the members.

The first named on a committee is, by courtesy, generally regarded as chairman; but the committee is at

liberty to appoint its own chairman, and proceed in its business in the order and under the rules of an assembly, being one in miniature.

When their report is made, a motion is made by some member to receive the report then, or at some fixed time. At the time appointed, the chairman of the committee reads the report, and it is then passed to the clerk and read by him, and then lies on the table awaiting the convenience of the assembly to take it up for consideration. The formality of receiving a report is often dispensed with. The reception of a report, by consent or vote, discharges the (unless a standing) committee.

The doings of a committee, when adopted, or agreed to, in the final question upon a report, becomes the action of the assembly.

COMMITTEE OF THE WHOLE.

When a question has been ordered to be referred to a committee of the whole, at the time appointed, the presiding officer, upon a motion made, puts the question that the assembly do now resolve itself into a committee of the whole, naming the business to be taken up in that capacity. If the motion pass, the presiding officer names a chairman, and takes his place among the members. Thus organized, the committee is under the same laws that govern assemblies, with the following exceptions:

The chairman has the same privilege to speak that other members have.

Members are not restricted as to the times of speaking.
The previous question is not admissible.

No sub-committee can be appointed from itself.

They can not adjourn like other committees to some other time or place; but when they rise, if their business is unfinished, can ask permission of the assembly to sit again.

When their business is finished, some one moves that the committee rise, and the chairman or some other person reports to the assembly. Whereupon the presiding officer of the assembly takes his seat, and the business of the assembly is resumed.

ALTERATIONS.

20. No alteration shall take place in any or all of these articles without a two-third vote at a regular meeting, and an intimation of the desired alteration when the announcement of the meeting is made.

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